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FROM SEPTUAGESIMA TO PASSIONTIDE.

The ecclesiastical year is divided into three great periods. They correspond to the threefold character of the Messiah, and show forth the prophetic, the sacerdotal, and the royal office of Christ in His Church. Easter, with its cycle expressing the priestly dignity of the Son of man, is the greatest of all the feasts, and dominates, so to say, the movement of the entire year. This not only in regard to the liturgical observances, but in point of time also.[1] The joy and triumph of the resurrection of Our Lord are preceded by His manifesting the

[1] In the early days the calculation by which Easter, and accordingly the beginning of Lent, was fixed, became the recognized duty of the Bishop of Alexandria. The Egyptians were held to be well skilled in astronomical and mathematical science, and the Roman Pontiffs received each year notice of the day on which Easter would fall. On the feast of the Epiphany the Archdeacon, vested in cope, ascended the pulpit and announced the days on which Septuagesima, Ash Wednesday, Easter-Sunday, the diocesan Synod, Ascension, Pentecost, Corpus Christi, and the first Sunday of Advent would occur. This was done in the manner of a solemn chant, similar to that of the Prefaces. The formula is still retained in the Roman Pontifical and begins: Know ye, dearest brethren, that, as through the Divine mercy we have rejoiced in the birth of Our Lord Jesus Christ, so we announce to you likewise joy on account of the resurrection of the same, Our Saviour. Cf. Pontif. Rom., pars III., De publicatione festorum mobilium in Epiphania Domini.

scope of His mission. He is the Atonement, the Victim, for the sins of man. If before Septuagesima the gospels of each Sundays present Him in His public life, it is as teacher explaining the meaning of the Kingdom of heaven, or as the wonderful prophet who cures the infirmities of the Children of Israel, and stretches his kindly hand out to the stranger. His life so far spoke of humility and beneficence. Henceforth it speaks of humiliation and sacrifice, to end with the oblation in Gethsemani, then the consecration in the cenacle, the elevation on Calvary. And whilst He is the Sacrifice He is also the High Priest. After the elevation there will be the Holy Communion. When the Son of man shall be lifted up on high, then He shall draw all things unto Himself. "By His own Blood, entered once into the Sanctuary, having obtained eternal redemption,"[1] He will bring back the poor children of men into the communion with their heavenly Father; will open the gates of Paradise not merely for the Patriarchs of old but for the countless heirs to be born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."[2] Thus we see the priestly character of Christ pictured in the Easter-cycle of the ecclesiastical year.

The preparatory season leading up to the central point, the elevation on Golgatha, divides itself into three periods. First that of reflection, from Septuagesima to Ash Wednesday. Some writers have called it the time of vocation, because it represents Our Lord as inviting His followers away from the profitless vanity of the world and instructing them in the secret of His ways. Thus on Septuagesima Sunday we hear Him relate the parable of the laborers. "Why stand ye here all the day idle? Go ye also into my vineyard." He will give them what is just, but He will also act out the full liberty of His generosity. On the following Sunday of Sexagesima He speaks of the word of God, how some will hear and others despise it. Some will not understand it because

[1] Heb. ix. 12.

[2] John. i. 13.

of the hardness of their hearts, "but to you it is given to know the mystery of the Kingdom of Christ." And the key-note of His teaching is: Listen ye who have ears. Let the seed fall upon a good (in corde bono et optimo) heart and bring forth fruit in patience. Patience is the virtue in which every follower of Christ will preserve his soul.

The epistle of this Sunday deeply impresses this lesson. "Brethren, gladly suffer." It puts before us St. Paul, to whom this Sunday seems especially dedicated,[1] as the apostle of patience. "Thrice was I beaten with rods. Once I was stoned. Thrice I suffered shipwreck. A night and a day I was in the depth of the sea. In labor and painfulness, in watchings often, in hunger and thirst,"[2] etc. Then follows Quinquagesima. Our Lord takes the Twelve apart. He tells them plainly how what the prophets had foretold of the Messiah of old shall be fulfilled in Him. He shall be betrayed into the hands of the gentiles, mocked and scourged and spit upon; and after they shall have scourged Him, He shall be put to death, and on the third day He shall rise again.[3] But strange to say, they do not understand Him. And then, as if to reprove them by His action, He passes with them along the road to Jericho, where they find the blind man, whom He cures, because of his exceeding great faith. Thus finishes the preparatory season of the Easter cycle and brings us to the Eve of Lent. Meanwhile the office of the Breviary points out the necessity of a change of life. The lessons of the Scripture are taken from the First Book of Moses. There must be, as it were, a new creation; the old man with his worldliness must give place to the new man in thoughtfulness and recollection of his true and ultimate end. In harmony with this idea, the Church assumes gradually the garment of penance. Purple, a blending of the martyr's red and the somber mystery of black, tells from her altars on Sunday

[1] The prayer of the Mass is in honor of St. Paul, teacher of the gentiles.

[2] II. Cor. xi. 25-28.

[3] Cf. gospel of Quinquagesima.

that she meditates sacrifice and sorrow. From time immemorial the three weeks before Ashwednesday have been set aside for devotions of reparation. The enjoyments of the bacchanalia are to give place to the exercise of works of piety. Benedict XIV[1] ordains that three days of devotion to the Bl. Sacrament be kept successively in all the churches. He grants special indulgences to those who participate in these pious exercises, in order that the people may be prepared for the rigors of Lent, which is to be a time of active penance and mortification.

Lent begins the long fast of forty days. The number forty is itself significant of penance. The Deluge, the wanderings of the Israelites in the desert, the atonement of Ezechiel for the house of Juda, the fasts of Moses, of Elias, of our divine Lord Himself, all are counted by this mysterious number. In the law of abstinence the Church aims at the simultaneous purification of body and soul, as is expressly set forth in the prayer on Saturday before Quadragesima: "hoc solemne jejunium, animabus corporibusque curandis institutum." All ornaments except the crucifix and candlesticks are removed from the altar. The organ ceases to play at the ordinary solemn service. The deacon and subdeacon do not assume the dalmatics (dalmatica and tunicella) because these are called in the language of the Church "garments of joy." They wear the purple chasuble, but folded in front, as a distinction between the celebrant and the ministers. Only on exceptional festivals and on the fourth Sunday of Lent there is a brief interval of joy amid this season of penance, as shall be explained further on. The offices of Mass and Breviary become more definite in their appeal to enter into the spirit of recollection and penance. Hitherto we daily celebrated the feasts of saints, and the office of the week assumed its character from the preceding Sunday. Now each day has its own history, connected with the leading thought of atonement. Even when the office permits the

[1] Bullar. M. XI., 213.

celebration of the feast of some saint,[1] a prayer of the particular ferial is added, and the gospel at the end of Mass is not that of St. John, as at other times, but one especially set apart for that day. The epistles and gospels of each day stand to each other in the relation of prophecy and fulfilment. Hence the former are not taken from the New but on the whole from the Old Testament. The antiphons of the Benedictus and Magnificat in the daily office are taken from the gospel. Thus all thoughts are directed towards one and the same end. Instead of the prayer "ad libitum" in the Ferial Masses outside of Lent, which the celebrant was free to choose and thus express his own individual needs and desires, he now prays in the name of the Church "pro vivis atque defunctis." And to express furthermore the character of sorrow and humiliation in the liturgy of this time, a prayer "over the people" is added to the customary number; and this prayer is preceded by the invocation: "Humiliate capita vestra."

This is the attitude of the Church at the beginning of Lent, and her head bends lower, and her sorrow becomes more expressive as she goes on towards Passiontide. But she must bring home the meaning of it all to her children. She calls them together on the first day, and strews ashes upon their head, and bids them remember death and the mouldering dust to which the body will return. It is as if she would encourage them to undergo more readily the mortification of fast and abstinence. But it is also in itself an expression of heartfelt repentance for sin. Thus did Thamar bewail her shame. Thus did Mardochai show the anguish of his mind. Thus did the Ninivites, from the greatest to the

[1] Formerly the celebration of all feasts of saints was prohibited during the entire season of Lent. At present they are only excluded in Holy Week. In harmony with the leading thought which pervades this time of penance, and to give full scope to the devotion in honor of the passion of Our Lord, the Church sanctions the use on Fridays in Lent of certain offices celebrating some of the mysteries or instruments of the passion. In some dioceses, as with us in the United States, these offices *ad libitum* have become obligatory.

least, turn away the fierce anger of God, and Corozain and Bethsaida might have been spared the accomplishment of the awful prophecy of their doom from the lips of the meek Son of God. As the strewing of ashes upon the head was a public acknowledgment of sin, the use of the ceremony was in former times confined to those who had given public scandal, and were to be separated from the communion of the faithful by a solemn act which took place at this time. Those who submitted themselves to it gave thereby proof that they were not contumacious, but recognized their offence. The Roman Pontifical describes the ceremony. Those who on account of great crimes were obliged to do public penance, came together in the cathedral church on this day (Ashwednesday) about the third hour. They are clad in penitential garments (vilibus vestimentis) and barefoot. After the recitation of the office they are led forth into the circle of the assembled clergy, near the door of the church, where they prostrate themselves upon the ground. In the meantime the bishop, vested in purple, with mitre and staff, approaches and places ashes, which he has previously blessed, upon the head of each penitent, saying the well known words: Remember, O man, that thou art dust, etc. Then the bishop blesses robes of sackcloth, and covers the head of each penitent with the same, reminding him that there is mercy with the Lord, who thus helps fallen man by the discipline of penance. Then he intones the antiphon: "Remember not, O Lord, our sins, etc.," whereupon the whole congregation prostrate themselves, together with the penitents, and recite aloud the seven penitential psalms and other prayers. After this all rise, and the bishop speaks to the penitents, reminding them how sin was the cause why our first parents were cast out of Paradise, and how they who had scandalized the faithful by their crimes were to submit to the same punishment. He then takes the foremost penitent by the hand and leads him out of the church, the rest following, amid the doleful chanting of a Response in which the sin of Adam and Eve and their

being cast out of Paradise are set forth. At the door the bishop again speaks to them, bidding them not despair but hope, to do penance in labor and fasting and prayer, and to return on Holy Thursday, when they will be again admitted to the bosom of their Mother, whom they grievously offended. The doors are then closed to them, and Mass begins for the faithful.—This is the origin of the ceremony of Ashwednesday, in which now every Christian participates. For the devotion of the faithful soon prompted many to present themselves voluntarily to the bishop in the company of public penitents, wishing thereby to humble themselves, to atone for their private sins and perhaps for those of their brethren, or else to lessen the feeling of shame among those who had incurred public censure. And the Church, approving of this spirit, gradually admitted all her children to this rite, and finally ordained that it be observed as part of the liturgy for priest and people. "Priests and the laity, men and women, shall have ashes strewn on their head on Ashwednesday," says a decree of the Council of Beneventum, in the eleventh century. The origin and character of the ceremony show that its principal purpose is to bring the penitent to an acknowledgment of his sins and to proportionate satisfaction, or, in other words, to animate him to the making of a good confession, with works of penance, in order that he may be reconciled on Holy Thursday and receive worthily the Paschal Lamb in holy Communion. Sustained meditation upon the nature of that immaculate oblation in which Christ is at once priest and sacrifice, as plainly set forth in the liturgy of Holy Thursday and characteristic of this entire season, is calculated to insure the casting off of the man of sin and worldliness, and to make the heart a worthy receptacle for the sacred body of Christ, and with it for every grace which can insure perseverance. This meditation is expressed in the thoughts presented day after day during this holy season in the Mass and office. Blessed the man who, living in the midst of this inspiring atmosphere of holy thoughts, realizes

the spirit of the Church as she breathes it forth in her liturgy, and is able to present it to the faithful, who, without a guide skilled in the secrets of the divine Spouse, cannot grasp the beautiful meaning of the divine service. Let us briefly outline the principal thoughts underlying the liturgy as successively disclosed in the office of the Church from Septuagesima until Passion Sunday.

The fundamental idea expressed in the Mass of Ashwednesday is the devout resolution to begin and complete this time of penance in the spirit of Jesus Christ. Thursday: The reflection on death and how the Lord may avert the sting of it. "Take order with thy house; for thou shalt die—and Ezechias turned his face toward the wall and prayed to the Lord." [1] Friday: Repentance and works of justice will gain the mercy of God. Hence "cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings. Deal thy bread to the hungry; and bring the needy and the harborless into thy house. Then shalt thou call and the Lord shall hear." [2] Saturday: Trust in the Lord. He "will give thee rest continually and will fill thy soul with brightness—will feed thee with the inheritance of Jacob, thy father. For the mouth of the Lord has spoken it." [3] And in the gospel we have the same thought, Christ watching His disciples from the shore as they struggle against the stormy waves. Then He goes to them, saying: "Have confidence, it is I, fear not." [4]

On the first Sunday of Lent (Quadragesima) the leading thought in the liturgy is the fight against temptation. The enemy, seeing the struggle of the soul away from the allurements of worldliness, presents the difficulties of the attempt, the sweetness of the pleasures abandoned, and the battle before it. St. Paul exhorts: "Brethren, now is the acceptable time. In all things let us exhibit ourselves as the ministers of God,

[1] Epistle.
[2] Isa. lviii.; cf. Epistle.
[3] Ibid., Epistle.
[4] Mark vi.

in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings." The Gospel presents to us Christ after His fast tempted by the devil, whom He overcomes, and how angels approach and administer to Him. Every day during the week repeats this thought in a peculiar way. The Good Shepherd watches over His sheep. Turn to Him in the midst of temptation. Keep close to the law, for it is that which gives a title to His friendship and protection. "Who is my mother and my brethren? Whoever does the will of my Father who is in heaven, he is my brother and sister and mother."[1] You have chosen the Lord. Follow Him without hesitation. "Dominum elegisti hodie—et custodias omnia præcepta illius."[2] The second Sunday of Lent gives us a glimpse of the reward and blessing which follow the valiant fight. Our Lord shows Himself to Peter and James and John for a moment, glorified, in the midst of Moses and Elias. So ravishing is the vision that St. Peter would remain there forever without a hut for himself, feasting his heart and eyes on the contemplation of that celestial beauty. But they must again descend. Follow the law. Guard humility. Drain the chalice of suffering. Remember Lazarus and Dives, for there will be just retribution. Despised like Joseph by his brethren, one day you will rule over them. All this will come to pass through Christ, the Son of God, with whom you are coheirs of a heavenly kingdom. These are the successive thoughts of each day in the second week of Lent. The third week takes up the thought of the preceding Saturday, and applies to the inner life what has been said of the outward life of man, who is to shun worldliness, observe the Law, and follow Christ in the sustaining of temptation and hardships. The motives which are to prompt us to follow Christ are no longer those of fear or satisfaction or reward, but those higher ones of charity. Grace establishes for itself a kingdom in the heart.

[1] Evang. Fer. IV.

[2] Epist. Sabb.

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[2] Epist. Sabb.

Its interior workings are indeed analogous to those which prompted us hitherto to follow Christ, but they catch deeper root, they completely undo the past with its germs of weakness and instability. They guarantee in a manner perseverance. Hence the fourth Sunday of Lent begins with an outburst of joy. Hitherto we followed the hard paths of the law and self-denial from a conviction that it was necessary to insure our salvation. Now, like the apostles, we begin to rejoice that we are considered worthy to suffer for the sake of Christ; for it is to make us children of His household. "I rejoiced in the things that were said to me: We shall enter into the house of the Lord."[1] Therefore "rejoice with Jerusalem, and be glad with her, all you that love her: *rejoice for joy with her, all you that mourn for her.*"[2] These last words contain the substance of what the liturgy teaches at this time. The joy of Lætare-Sunday is the joy of a lover who consciously makes a great sacrifice for the beloved one. The organ sounds forth her notes of expectant triumph. Flowers decorate the altar. The ministers wear once more the garments of joy (dalmatics), which, though they are of the color of mourning, betoken the undercurrent of a happy realization of victory and gain. This Sunday is also called *Dominica de rosa*: for it is on this day the "Golden Rose" is blessed by the Sovereign Pontiff, which he, according to ancient tradition, presents to some illustrious Catholic prince or princess. The words with which this beautiful emblem of joy growing out of sacrifice (thorns) is handed to the chosen recipient throw additional light upon the character of this season. "Receive from our hands the Rose, which signifies the joy of the twofold Jerusalem, namely, the triumphant and the militant Church ..... take it, beloved child, that, more and more ennobled by every virtue, you may be as a rose planted by the riverside." Monday and Tuesday following, contrasting the Old and New Dispensation once

[1] Introit. Miss. Lætare.

[2] Ibid.

more, remind us of the abundance of graces which are in store for those who follow Christ Crucified. Wednesday of this week was from early times set apart for the examination of those who would present themselves for Baptism at Easter, and we see reference to this act in the liturgy of the day. "Be washed and be cleansed" are the words with which the second epistle begins, which seems to have been introduced especially with reference to this act. Thursday and Friday are devoted to impressing this idea, renovation and sanctification through the merits of the death of Christ. In the liturgy of Saturday we are invited to approach: "Sitientes, venite ad aquas, dicit Dominus."[1] Jesus speaks in the treasury-hall of the temple: "I am the light of the world." The Pharisees show their hatred, and He denounces their blindness, but "no man laid hands on Him, because His hour was not yet come."[2] Yet it is close at hand. The next step brings us to passion-tide, for the realization of which all the preceding days since Septuagesima have served as the gradual preparation.

THE NEGROES AND INDIANS.

AS time rolls on, there is more or less of danger that the annual collection for the negroes and Indians may begin to suffer. Not that the desire for the salvation of our less favored brethren will grow less; but rather that the feeling of having done our duty will supplant it. As yet the negro missions are an unploughed field. Up to this hour, in fact, the vast bulk of the negro race have never heard the Gospel from a priest's lips. We are enabled to lay before our readers a very satisfactory synopsis of the work now being

[1] Introit.

[2] Evangel.

carried on in the South, together with the hopes and conclusions expressed by Bishops in those parts.

STATISTICS.

DIOCESE.	NEGRO POPULATION.	CATHOLIC NEGROES.	CHURCHES.	PRIESTS.	BAPTISMS.		SCHOOLS.	PUPILS.	SISTERHOODS.	OTHER INSTITUTIONS.
					CHILDREN.	ADULTS				
Alton	.....	300	1	1	.....	....	1	75	Notre Dame	.....
Baltimore	210,230	30,000	4	14*	400	92	10	1,100	1 Oblates 2 Francis. 3 Holy Cross 4 N. Dame	See note [§].
Charleston, S. C.	650,332	900	2	1	39	24	1	112	Lay teach'rs	
Cincinnati	.....	.....	1	....	.....	.....	1	.....	.....	.....
Covington	75,000	93	....	....	5	2	1	200	.....	.....
Indian Territory	.....	.....	....	2	.....	.....	2	.....	Lay teach'rs	.....
Leavenworth	48,000	200	1	1	12	13	2	.....	Oblates	1 Orphan'ge
Little Rock	.....	.....	.....	1	.....	.....	4	217	Lay teach'rs	.....
Louisville	180,000	5,794	1	1	176	62	6	540	Sisters of Charity.	.....
Mobile	618,000	2,500	4+	1	77	....	4	135	.....	.....
Nashville	.....	.....	.....	.....	.....	.....	1	200	.....	.....
Natchez	652,221	1,726	1	..	43	98	6	294	.....	.....
Natchitoches	150,000	15,000	2	1	165	5	2	115	.....	.....
New Orleans	271,603	75,000	1	....	3,627	297	26	1,330	3 Communities Colored Sisters.	74 Orphans 24 Aged women.
New York	.....	.....	1	2	.....	.....	...	.....	Sisters of St. Dominic.	1 Orphan'ge
North Carolina	.....	.....	2	....	.....	....	3	335	.....	.....
Pittsburg	.....	.....	.....	.....	.....	.....	1	.....	.....	.....
Richmond	700,000	550	1	2	28	39	8	401	Franciscans.	.....
St. Augustine	126,690	1,000	.....	.....	50	20	5	350	.....	.....
St. Louis	125,900	3,700	1	1	155	65	4	199	Oblates.	.....
San Antonio	175,000	250	1	....	15	5	2	115	.....	.....
Savannah	850,000	1,200	1	1	115	131	7	375	.....	1 Orphan'ge
Wilmington	.....	.....	.....	1	.....	.....	1	.....	.....	.....
Philadelphia	.....	incomp.	....	1	.....	....	1	.....	Sisters of Notre Dame	.....
Totals	.....	138,213	25	31	4,307	853	99	6,093		

Speaking of a school for negro children, which he had just built in Cairo, Ill., the Bishop of Bellville goes on to say:

"A Sister of Loretto already instructs 55 to 60 children. This number is larger than we expected, and will increase, so that very probably we shall have to enlarge the school."

South Carolina, as is well known, has a negro population far in excess of the whites, 650,000 *negroes to about* 400,000 *whites*. In that immense number only 900 negroes are Catholics; in other words, of 700 negroes in the Palmetto

* Josephites. + 90 per cent. Colored.

§ St. Jos. Seminary, 5 Seminarians; Epiphany Ap. College, 35 Students; Boys' Orphan Asylum, building; Girls' Orphan Asylum, 70; Foundling Asylum, 53; Academy, 50; Industrial School, 20.

State only one is a Catholic. The Bishop of Charleston, who is responsible for the spiritual welfare of South Carolina, regards the social, political, and religious separation of the races as injurious to the evangelization of the negroes.

Very cheerfully does Bishop Maes of Covington speak of the negro work in his diocese. True, there are only 93 colored Catholics in it, out of a negro population of 75,000. His words are here given:

"Our school for colored children, with a hall for Church services when needed, opened last September under the protection of St. Peter Claver. Three Sisters of Charity of Nazareth, Ky., teach the elementary branches, besides music and needle work to attract the children. The opening was very successful; within four weeks, two hundred and fifty children, clean, orderly, and respectful, *all Protestant but three*, and varying in age from six to sixteen, presented themselves. For want of proper accommodation, the Sisters had to send away a considerable number, restricting the attendance to two hundred.

"The city of Lexington, Ky., where our colored school is located, has built a beautiful brick public school (for colored children) within three blocks of our own. When our school had been in operation some three months, the colored Protestant ministers, urged and encouraged by others, notably by some New York Gospel Society, held weekly meetings and passed resolutions to the effect that parents should be compelled to withdraw their children from the Catholic school. This procedure has had some effect, the daily attendance being at present 180 boys and girls. But on the whole, the colored parents hold out bravely. Only three of the children are Catholics, but forty three attend Sunday catechism."

Crossing the Father of Waters, let us look at the Diocese of Leavenworth, in which is a negro population of 48,000, among whom but 200 are Catholics, that is, 1 in every 240. Notwithstanding the odds, Bishop Fink is strenuously laboring to do something for those unfortunates. We quote from his letter:

"If we could keep all our negroes that were converted, we would have a larger number; but owing to their removing to other regions, we have not much of an increase to show. On the whole, however, the work looks more encouraging than before. Our negro school at Leavenworth, in charge of the colored Sisters of Providence from Baltimore, gives great satisfaction. At Topeka, the State Capital, we should build a church, the sooner the better; and I would expect more conversions at Topeka than at Leavenworth, as the Catholic colored population forms the upper class among the negroes, and as our Catholics, now over 100, are very pious people. I have had no priest who could take charge of the colored congregation, and even if I had a priest, he would have to depend for his support almost exclusively on the poor Bishop."

Leavenworth is far better off, however, than Little Rock. Catholicity seems not to have taken much root in Arkansas; this is true of the whites, but particularly so of the blacks, but one of whom is a Catholic out of every 4,000; in other words, there are in the diocese 450,000 negroes, and only about 100 Catholics. Bishop Fitzgerald, while expressing his own hopes to be meagre, writes:

"The teachers, who are brought into more direct contact with the colored children, have great hopes. We meet with opposition from preachers white and colored, from school-teachers, from the colored population, and in places from the whites; and, I am sorry to have to add, from white Catholics. Many, I might say all, the colored people permit their children to be taught prayers and catechism. They generally refuse to let them be baptized. Among the less ignorant, prejudices are lessening. The children are delighted with their teachers, and proud of them."

The next diocese, following the alphabetical order, is that of Mobile, which embraces the state of Alabama and West Florida. Over 600,000 negroes live in this diocese, of whom 2500 are Catholics. These live mostly on Mobile Bay, are a farming class, and of good morals. It is said that of the 10,000 negroes in Mobile itself, one half were baptized Catholics.

"There is no church, exclusively, for the colored people, but there are four churches in which 90 per cent. of the congregations are colored. A fifth church, or chapel, is almost completed at Molino, Florida, where nearly all the congregation (fully 90 per cent.) are colored. This will make five churches which may be said to be for the use of the colored people. Our only success, up to the present time, has been in bringing back to the Church many who had strayed away from the fold. We have not been able to attempt any more; and it will be some time before we are able to make any well-sustained effort for the conversion of the colored race. The best hope is through schools for the children." (BISHOP O'SULLIVAN.)

As in Mobile, so in the diocese of Nashville there is as yet no church set apart for the colored people. Every desire is expressed for priests who will devote themselves to this neglected field. As elsewhere, schools are being founded in Nashville; with what results, the following extracts tell.

"We expect to find a larger building for our school in Memphis, in order to accommodate the girls applying for admission, and also to find room for a boys' school. To judge from the eagerness with which they learn the prayers and easier questions of the Catholic doctrine, as also the spirit of the parents, we hope to have, in a comparatively short time, a class prepared for Baptism.

"These, as well as the few Catholics residing there, will form the nucleus of a colored congregation. In like manner, we intend to proceed in Nashville and other large places." (BISHOP RADEMACHER.)

"There is a large and promising field here for a priest and school devoted exclusively to the negro. Our poverty and scarcity of priests—consequences of the war and yellow-fever epidemics, have prevented us so far from giving the necessary attention to the negro. Last week I baptized a blind negro, 40 years of age, who, after about two months of instruction, manifested a faith that was edifying, and an in-

telligence in learning the Catholic doctrine which was very encouraging." (V. REV. FATHER GLEASON, V. G., of Nashville.)

South of Tenessee, lies the large State of Mississippi. In it, more than in any other, the negro problem is of vital importance. More than a million negroes, we are reliably informed, live in this state; in fact, Mississippi seems to be the Mecca of our blacks. So great has become the scare in consequence of the increase of the sable race, that actually is discussed the question of turning over to the general government, at least for a time, that part of the state in which the negroes for the most part live. It seems a desperate move, but is evidence enough how serious the question of the negro has become. The following extract is from the letter of V. Rev. F. MEERSCHAERT, Adm. of the See of Natchez.

"Every year we try to do a little more; and all our priests do the best they can for the colored people. If means and good religious could be had, a larger school and a little church for colored people would, I think, be a great success in Natchez. If priests could be spared and schools opened, there is no doubt that a great deal of good could be done.

"The greatest good can be done by religious teachers. Their influence is not only great upon the pupils, but soon the parents and relations will come around, commence to go to church, and, finally, begin their instruction in the Catholic religion. For two years we had a Sister of Charity (Emmitsburg, Md.) teaching our colored school in Natchez, and her influence was remarked at once. *The loss of the Sister, who was removed by her superiors, was a great detriment*, but we have good teachers, who do their utmost to keep up the good spirit. The visits of religious or priests to the colored people, when they are sick, have the best results. At that time they are very often neglected by their own, and very little cared for by others, except such as may have good friends among the whites.

"We visit the colored people very often in the hospital, and most of them die in the Catholic religion."

Once more crossing the Mississippi, the Frencn Diocese of Natchitoches is entered. It has 15,000 Catholic negroes, who frequent the ordinary parochial churches. Notwithstanding this, separate schools are demanded, of which Bishop Durier writes:

"With regard to my colored schools, under the charge of the Daughters of the Cross and Sisters of Divine Providence, I have a certainty of success, as it is a fact that they do splendidly. With regard to the Isle Brevelle Convent, and the Clouterville Convent, which I expect to establish this fall, having the written permission of the Sisters of Divine Providence that they will next October send three Sisters to one, and three to the other, I have a moral certainty they will succeed as at Natchitoches and Fairfield."

The State of Georgia is one that is very much spoken of as rapidly increasing, and making great progress. One aspect of its progress is most noticeable; viz.: the number of its negro population. We shall be surprised if this year's census does not show as many blacks as whites in Georgia. Of the negroes' spiritual welfare, Bishop Becker hopefully says:

"Well, I think we do much more now than barely hold our own. Yet those who are so very sanguine of great success should be slow in finding fault.

"An industrial school would do unmeasured good. Why not get some American or French religious community to help poor Southern Bishops in this work? I am sure, the negroes now fully appreciate our work, and I am pleased to state that there is nothing but good among our Catholics."

Nearly ten years ago, the whole country rang with the well-deserved praises of a widow lady who built a church in San Antonio. She was not rich by any means, but still longed to share her Master's gifts with His less favored children. Of that church and school, in which this noble soul also teaches without any remuneration, Bishop Neraz writes in the highest terms. May Mrs. Murphy's example find many imitators!

Florida as a winter resort is prominently before the public. Its large negro population, about one half of the whole, are with a few hundred exceptions outside the Church. Of his hopes among them, Bishop Moore declares:

"The schools are doing well, and I have the best hopes from them in the future. I also hope for the very best results from separate churches for colored people in St. Augustine and in Jacksonville. It would not do to build a mean church. In order to attract the colored people I must have a better and handsomer church than any of those the Protestants have here now."

In the Diocese of Richmond, very great success has attended the work for the negroes. Two years ago, outside of Norfolk, there were hardly a score of Catholics among the 750,000 negroes in Virginia. To-day there are in Richmond a church, an industrial school, and mission schools. In Norfolk a mission has just been opened. In Petersburg, Lynchburg, Alexandria, and Keswick, are schools, and the Catholic negroes are now over 600.

"In the Diocese of New Orleans," so writes Archbishop Janssens, "are 26 schools for colored children, 6 of these managed by colored Sisters, 9 by white Sisters, and 11 by lay teachers. The aggregate attendance is 1330 school-children, besides 74 orphan children and 21 old colored women. With the official reports of the parishes of 3924 colored baptisms, I have calculated the total number of colored Catholics in the Diocese to be 75,000, which I think rather below than above the real number. Of this number, especially in New Orleans, many are Catholics only in name. The young men, from 18 until they marry, are nowhere seen at church in this city: few even of the married ever come to the sacraments. We have lost an immense number of colored Catholics in the city; on careful information, I might say 20,000. The reasons are various: political commotions, secret societies, immorality, and especially the greater prevalence of the English language. As soon as our creole (French) popula-

tion (and we have few others) commence the use of English, they drift off into the Baptist and Methodist churches.

"The public schools are daily encroaching on the French language; not merely in the city, but it is beginning to be felt in the country parts also. With many of the colored creoles, French means Catholic, and English (or American, as they call it) means Protestant. What is to be done? We can do nothing without priests and money, and we have neither. It seems to me that we need priests who will exclusively occupy themselves with our colored people, especially the young, and particularly in the city; otherwise, we shall lose them more and more. If priests are a necessity, special churches are equally so. The 26 schools do much good; 1,330 school-children are not a bad figure, but it is not much compared to the 75,000 colored Catholics."

North Carolina has less Catholics than any other State, aye, than most parishes in the country. It cannot claim 3,000 Catholics. But even there the courageous Benedictines, loyal to the traditions of their noble order, which evangelized Europe, are laboring strenuously for the negroes. Bishop Haid has already built a church for them and has opened several schools in different parts of the State.

Little need be added about our Indian missions. The same difficulties which meet the negro work attend the missionaries among the Indians. There is more halo, however, in laboring for them than for the blacks. The priest on the negro mission is ever between two fires: between the whites and blacks. The negroes are destined to become a great factor in our country. The greatest proof is the continued noise we hear about them. Dailies, Weeklies, Monthlies, Quarterlies, vie with one another in discussing the negro question. No small proof of its seriousness. The little cur along the street is unnoticed, but the strong mastiff is feared and watched.

There is no agitation in the country over the Indians' future: there is unceasing discussion of the negroes. While

the Church for centuries has been laboring among our red men, only within about two decades of years has she attempted anything for the blacks. The prospects of large conversions among the seven millions beyond the Potomac and Ohio, aliens far more in creed than in race, are brightening. This will be assured by the prospects of the Seminary and Apostolic College, recently started in Baltimore. St. Joseph's Seminary for the colored missions will, we hope, in time send out thousands of missionaries, while its feeder, the Epiphany Apostolic College, will not fail, with God's blessing, to provide worthy aspirants. The extracts given in this paper will enable our Rev. Pastors to make a favorable showing to their congregations on Quinquagesima Sunday and the following one, when the annual collection will be taken up. Any word of ours urging this matter would be superfluous. The clergy are too fond of their Master to allow so many millions of souls to famish because of means wherewith to break them the Bread of Life.—

M. GABRIEL COMPAYRÉ AS AN HISTORIAN OF PEDAGOGY.

1. *Histoire Critique des Doctrines de l'Éducation en France, Par Gabriel Compairé.* 2 *vols. Paris,* 1879.

2. *The History of Pedagogy. By Gabriel Compayré. Translated, with an introduction, notes, and an index, by W. H. Payne. Boston,* 1886.

3. *Les Jésuites Instituteurs de la Jeunesse. Par Père Charles Daniel, S. J.* 1880.

4. *Lehrbuch der Geschichte der Pedagogik. A. Stöckl. Mainz,* 1870.

I.

M. Gabriel Compayré seems to have given much attention to the subject of pedagogy. He has come to be a recognized authority, even amongst those who do not agree with his views, upon all matters pertaining to education. He has a

happy manner of putting things. He writes well. In 1876, he gave out in two volumes a book detailing the doctrines and theories of pedagogy—that is, such doctrines and such theories as it suited him to weave out of the original materials —from the sixteenth century down to the present time. The work was written with an air of judiciousness that won the approval of the French Academy. M. Gréard reported upon it favorably and enthusiastically, and it was crowned. But the judiciousness was only assumed. The small meed of praise sparingly doled out to any man or woman, system or institution knowingly Christian, was wrung from the author because he was conscious that among his judges were men truly learned and truly critical, who could not be imposed upon by grossly palpable misstatements. Withal, palpable misstatements abound.

The volume which Mr. W. H. Payne has translated is a later work, and certainly no improvement upon the larger and earlier one. It is simply a condensation of all the bile and virulence and hatred for everything Catholic therein, but ill concealed beneath a tone of philosophic moderation. It is the expression of extreme partisanship adapted to the audience for which it was prepared. No longer speaking to a dignified body of learned academicians, but addressing students who are taught to hate clericalism in all its forms; who are in training to profit by the laicization of the schools of France, and supplant religious teachers throughout the land; who are disposed to swallow any calumny that may be administered to them, and who are still too young and too ignorant to unravel the sophistries into which the true and the false are woven, M. Compayré excels himself in artful misrepresentation. His book is superficial, untruthful to history, and shamefully misleading. It is unfortunate that Professor Payne did not translate some other manual for students. It is even damaging to his reputation as a professor of pedagogy that he should have found the book, in aught save the mere technical form, an ideal book. "It represents to my mind," he says,

"very nearly the ideal of the treatise that is needed by the teaching profession of this country." [1] Professor Payne has done the teaching profession of America a great wrong in placing in their hands such a tissue of misrepresentation, be it ever so gracefully woven. The teaching profession need not thank him for the boon. A glance at the spirit animating the book will make this clear.

To begin with: M. Compayré is unfair in his mode of presentation. When he would belittle, he closes his eyes to every merit; he accumulates isolated instances and calls them the rule; he unearths usages dead and buried, and blames those of the present for them; he rakes up a scandal here, a tid-bit of gossip there, a random assertion in another place, and upon them grounds some monstrous charge or lays down some general proposition. Where is the sense of fair play in such treatment? Why apply to an institution a different rule of criticism from that we would apply to an individual? Now, he who would know a man thoroughly would not be content with the account his enemies give of him. He would go to his friends as well. Acting otherwise, he would find himself grossly deceived in his conception and estimate of him he would know. Take a man of the most unblemished character. Let envy, or jealousy, or any other petty passion, or the whisperings of those slimy things of humanity, that besmirch men's good names, blind you to every merit he may possess; pry into his daily life, and pick out of it all that is weak and imperfect; dwell upon the divergencies of thought and action that tally not with your own conceptions; pile together the blunders he may have made in a life-time; attribute to his every action, even that the most indifferent, a sinister motive; read a malicious meaning in his most innocent expressions, and you can finally succeed in convincing yourself and others that he who may be the most genial of friends and the truest of men, is a monster unworthy to breathe the same air and bask in the same sunshine with your

[1] "History of Pedagogy," Translator's Preface, p. vi.

noble self. You no longer know the man as he lives and moves among men. Even so is it with an institution. And it is for just such treatment of institutions that we attach blame to M. Compayré.

Take the Society of Jesus. Was there ever a religious order more deservedly the pride and glory of the Church? Its members live and move under the discipline of a well-regulated army in face of the enemy. They are equipped for the guidance of every condition of life. We find amongst them men learned in the sciences; men adepts in the arts; men trained in the school of spiritual life. They are the body-guard of the interests of Jesus. They are foremost in all good works. They seek by preference the post of danger. They are faithful sentinels, never caught sleeping, always on the alert to raise the alarm at the slightest note of danger, invariably the first to be attacked by the enemy. The Order is a marvellous embodiment of science and art, zeal and energy, all moulded under one will and guided by one aim. Great in its history, great in its devotedness, great in the great lights which it has given the Church and the world during the past three centuries, it is above all great in its filial devotion to the Church and the singleness of purpose with which, at all times and under all circumstances, it seeks the greater honor and glory of God. And yet, we have seen the Society of Jesus blackened by men; we have seen it proclaimed in more than one language "that the Jesuits are down-right complete atheists;"[1] we have seen a pope forced to disband the Order and scatter its members to the four quarters of the globe. But we now know that the blackening was the slanderous work of black hate. It was the penalty paid by successful greatness.

[1] The full title of the English version is: "A truth known to very few: viz:— That the Jesuites are downright compleat atheists: Proved such and condemned for it by two sentences of the famous Faculty of Sorbonne, well known to be the best Divines of all the Roman Catholick party: and by the French Bishops and Pope Alexander VII. London: T. Dawks. 1680.

Now, how does M. Compayré speak of the Jesuits as educators? He cannot abide them. He does not find in them a single redeeming trait. Every book that speaks in their praise is studiously ignored; every passage in their writings, every piece of gossip about their doings, that tells against them, and that he can lay hold of, is deftly woven into his narrative. Their method is, in his estimation, false, superficial, laying stress upon forms rather than upon substance. "For the Jesuits," he says, "education is reduced to a superficial culture of the brilliant faculties of the intellect."[1] In their failures and in their successes, they are censured alike. Do they succeed in making college life agreeable to their students by means of sport, fencing, theatricals, and other forms of recreation? Be it so; student-life in a Jesuit college is still only prison-life with the prison bars gilded.[2]—Do they send out their young men polished, refined, accomplished? Thereupon we are told: "They wish to train amiable gentlemen, accomplished men of the world; they have no conception of training men."[3]—This sentence has about it an air of epigrammatic terseness. But is it true that, in becoming accomplished, one loses one's manhood; and if not, is not the expression simply rubbish? Out of such stuff does M. Compayré manufacture a history of pedagogy. A piece of gossip from Saint Simon is quoted to sustain the charge that in disciplining the students they were respectors of persons.[4] Upon a story told of a young novice who received his mother coldly, this monstrous assertion is built: "The ideal of the perfect scholar is to forget his parents."[5] From the ancient and time-honored rule of all mediæval college life, that the students be required to converse in Latin, the inference is drawn that the mother-tongue is proscribed, and that the teachers of

[1] History of Pedagogy, p. 139.
[2] Ibid.
[3] Ibid. p. 145.
[4] Ibid. p. 148.
[5] Ibid. p. 146.

Voltaire, Bossuet, and Molière despise the French language and French literature.[1] Because the Jesuits do not teach in the poor-schools, therefore they despise the people and seek to keep them in ignorance; for, according to this philosopher, "the ignorance of a people is the best safeguard of its faith."[2]

The children of the Revolution are indeed hard to please. To-day they tell us we want to keep the people in ignorance. A hundred years ago, they attributed all the ills of France to the fact that we educated too generally. If the University of Paris is brought to ruin, it is due to "the crafty liberality of the Jesuits in teaching the youth."[3] In 1762, the University of Bordeaux, in a memorial addressed to Parliament, gives as one of the signal causes of decadence in attendance "the infinite number of school-masters and heads of boarding-schools."[4] To the same cause the people attributed the falling off in trades and agriculture. "The country would never flourish," said they, "whilst the rectors of schools remained. If the fields lack strong arms, and the number of mechanics diminishes, and the clan of vagabonds increases, it is because our burghs and villages swarm with schools."[5] La Chalotais fears the Revolution will have no chance of success for the tell-tale reason that education is too widespread. He says: "Are there not too many writers, too many academi-

[1] History of Pedagogy, p. 144. Among the regulations of the College of Troyes, bearing date of 1436—that is, 150 years before the *Ratio Studiorum* was constructed—there is a rule insisting upon the speaking of Latin and preferring even bad Latin to French. (Boutiot, *Histoire de l'Instruction publique et populaire à Troyes*, pp. 21, 22.) We cannot forbear recalling here that Père Porée, to whom Voltaire dedicated his *Mérope*, and of whom he elsewhere wrote: "His greatest merit was to make his disciples love virtue and letters" (Siècle de Louis XIV., *Écrivains Français*, p. 48). Père Porée taught Rhetoric for thirty years in Clermont College, and among his pupils counted nineteen members of the French Academy (Crétineau-Joly, *Hist. des Jésuites*, t. iv., p. 227).

[2] Ibid. p. 155.

[3] The Jesuits' Catechism, or Examination of their Doctrine, published in French this present year. 1602, and now translated into English. 1602. B. II., chap. iv., p. 87.

[4] Alain, *L'Instruction primaire avant la Révolution*, p. 101.

[5] L. Maggiolo, *De la Condition de l'Instruction primaire et du Maître d'École en Lorraine avant* 1789, p. 514.

cians, too many colleges? . . . . . There were never so many students . . . . the people even want to study. . . . The Brothers have succeeded in spoiling everything; they teach children to read and write who should only know how to dig and carry the hod. . . . . The well-being of society requires that the knowledge of the people does not extend beyond their occupation."[1] Another child of the Revolution—Voltaire—thanks La Chalotais for these sentiments, with which he is in full sympathy: "I thank you for proscribing study among the laboring class."[2] And yet, these men are proclaimed the apostles of light, whilst the Jesuits and the Brothers are set down as the abettors of ignorance and paralyzers of brain-force.

In the same spirit and after the same truly original method M. Compayré discovers and reveals to us that the Jesuits disdain history, and especially the history of France. In a paragraph ominously headed, "Disdain of history, of philosophy, and of the sciences in general," we read: "No account is made of history, nor of the modern history of France." Now, this is a serious charge, and we naturally look for sustaining proof. M. Compayré gives his authority, and gives it in all seriousness. It is a piece of hearsay, anonymously quoted: "History," says a Jesuit Father, "is the destruction of him who studies it."[3] It matters little to M. Compayré which one of the ten thousand Jesuit Fathers now living, or of the ten times ten thousand that have lived during the past three centuries, made use of the imbecile expression. A Jesuit Father has said so; therefore all the Jesuits hold by it, and teach their pupils to despise history. Such reasoning needs no comment. However, we find a charge of the same nature made against the colleges of France generally in the seventeenth century. Louis XIV., through his

[1] *Essai d'Education Nationale*, 1763, pp. 25-26.

[2] Jules Rolland, *Histoire Littéraire de la Ville d'Albi*. 1879. See also the article of M. Brunetière in the *Revue des Deux Mondes*, Oct., 1879.

[3] History of Pedagogy, p. 145.

minister Colbert, complains that the students "learned at most only a little Latin, and were ignorant of geography, history, and nearly all the sciences that avail for business purposes."[1] But so far as the Jesuits are concerned, Père Charles Daniel, in a very instructive little book, has triumphantly refuted the charge. He has shown how Jesuit Fathers—Sirmond, Petau, Labbe, Du Cange, Baluze—have taken the lead in historical studies;[2] how Jesuit Fathers—Riccioli, Grimaldi, Delisle—advanced geographical and astronomical researches;[3] how Jesuit Fathers—Daniel, Griffet, Bougeant, Longueval, Berthier—unearthed documents bearing upon the history of France, and laid the foundation of the modern school of historical criticism.[4] And after all this had been written in direct refutation of M. Compayré's statements, M. Compayré still repeats the same old story, and Professor Payne has not a word of protest to enter. But we know the source whence M. Compayré has imbibed his inspiration. It is from a work which purports to be a translation of the Constitutions and Declarations of the Society of Jesus.[5] Both the preface and the appendices are written in a spirit of hostility. In the former we are told that these rules are the outcome of pious zeal on the one hand, which is the inspiration of the saintly Loyola, and of a thoroughly Machiavellian policy on the other hand, which is the inspiration of the plotting Laynez.[6] In the appendices are to be found chapter and page for many of the accusations quoted both in the smaller and the larger work of M. Compayré.[7] It is a book according to his thinking, but it is also a book

[1] Ch. Jourdain *Histoire de l'Université de Paris au XVII. et au XVIII. Siècle.* Paris, 1867. p. 239.

[2] *Les Jésuites Instituteurs de la Jeunesse Française*, chaps. ii. iii.

[3] Ibid. chaps. iv., v.

[4] Ibid. chaps. x., xi.

[5] *Les Constitutions des Jésuites avec les Déclarations.* Paris, 1843.

[6] Ibid. Pref. p. viii.

[7] Cf. *Histoire critique*, t i., p. 196, and *Les Constitutions*, appendix, in the *Ratio Studiorum*, p. 436. Therein is also to be found allusion to the gossip of Saint Simon.

upon which no man with a reputation for historical accuracy could rely, and retain his reputation.[1]

II.

In proportion as the Jesuits are abused, are the Jansenists of Port Royal praised.[2] We will not stop to inquire how far the praise is merited; or whether, had the Jansenists of Port Royal continued docile children of the Church, they would have Cousins and Sainte-Beuves to eulogize them. Père Daniel has shown how much they borrowed in their methods from their Jesuit antagonists. M. Compayré is no less enthusiastic over Luther, whom he represents as a great creator of schools and systems.[3] Far be it from us to deprive Luther of the credit of any good act of his life. He did interest himself greatly in schools. He had a just and an exalted appreciation of the schoolmaster. "Were I not a minister," he said, "I know of no position on earth which I would rather hold."[4] But while Luther respected the schoolmaster, and gave primary education rules that were only a repetition of what Councils had decreed, he introduced into educational matters no new principle. Here is the program of studies for primary schools, which Melanchthon had drawn up, under the eye of Luther, in 1527: "The master should explain simply and clearly the *Pater*, the Creed, the Ten Commandments, and inculcate the principles of politeness. He should teach reading, writing, and singing."[5] Luther

[1] It is phenomenal to note the persistency with which fair-minded men instinctively rely upon the avowed enemies of the Jesuits for views and opinions concerning their methods. We have before us a short history of pedagogy, modelled after the French volume of Paroz—*A History of Education*, 1887, from the pen of Professor Painter of Roanoke College—and the author sketches the Jesuits' principles of organization according to the *Provincial Letters* of Pascal (p. 167). Herein he is following Raumer. Further on (225) the Professor names Fénelon among the adherents of Jansenism! And this is the kind of information our American teachers are given as history.

[2] Hist. of Ped., pp. 139 seqq.

[3] Ibid. p. 119.

[4] Stöckl, *Lehrbuch der Geschichte der Pedagogik*, p. 211.

[5] See E. Rendu, *De l'Instruction Populaire dans l'Allemagne du Nord*, p. 11.

would have boys attend school only two hours, and girls only one hour a day. "My idea," he says, "is not to create schools like those we have had, where twenty years were spent in studying Donatus and Alexander without learning anything useful. . . . A boy should pass one or two hours a day at school, and let him the rest of the time give himself to learning some trade in his father's house . . . So also should girls give an hour a day at school."[1] All this does not show a very high conception of public primary education. He laid greatest stress upon the Latin or secondary schools.[2] But in all that Luther said or wrote about education, he was only remembering what he had learned in his native town or with his Augustinian masters. He recognized the importance of schools; he attempted to awake interest in them; but men were too busy with religious controversy, or engaged in wars, to give much heed to his warnings. However, the intellectual activity begotten of the Reformation led both Protestant and Catholic to renewed efforts in behalf of schools. Both parties looked to the school-room as the final battle-ground. Both sought to possess themselves of the child and mould its soul into their respective forms of belief. Hence the deep interest evinced in popular education both in Protestant Germany and in Catholic France during the sixteenth century. In the seventeenth century interest flagged, and in France the primary schools were in a wretched condition when Blessed John Baptist De La Salle came upon the scene and organized his Brotherhood.

And what has M. Gabriel Compayré to say of these educators of the people?—He has, indeed, a kind word for La Salle, and seems to appreciate his greatness of soul. Withal he shows but little sympathy for the disciples of La Salle. We recognize the ring of his accent. He speaks by the

[1] *Schrift an die Rathsherren.* 1524.

[2] Stöckl., loc. cit., p. 211. For the school-plan of Luther and Melanchthon, see Dr. Henry Barnard's *Memoirs of Teachers and Educators in Germany*, pp. 169–172. This book is largely a translation of Raumer's *History of Pedagogy*.

card. He finds fault with the Brothers and their methods, because to find fault with them is the fashion of the hour. They are in the way. The Jesuits were abused for not teaching the children of the people; the Brothers are abused for teaching them the trades, because, forsooth, such industries take bread from the workingmen's mouth.[1] When the Brothers were confided the normal schools of France, it was called a Machiavellian design. When they established boarding-schools and houses of higher studies, they were called ambitious and designing. No matter what they do, their motives are impugned and their actions criticised by the party now dominant. Do Brothers, like the late Brother Ogerian, dare cultivate the talents that God gave them, and by their writings conquer for themselves an honorable position in the domain of letters or science? Forthwith they are censured as men who have stepped outside their sphere, as though educators could be too well informed, or professors too advanced in the knowledge of their subject-matter.[2] In their historical text-books do they describe the horrors of the French Revolution in their naked reality? They are called unpatriotic.[3]—Do they keep order in school? At once they are set down as repressing the natural feelings of children.

M. Compayré finds fault with the silence which the Brothers cause to be observed in their classes. How is a teacher to instruct a large class of pupils if he is not sparing in his own words and does not insist upon silence on their part? How can children learn in a class which is a Babel?—All other things equal, he is surely the best teacher who can command order, and whose words are few and to the point.

[1] See Meunier, *Lutte*, p. 83. A vile book, which seems to have inspired more than one idea in M. Compayré's works.

[2] Brother Ogerian died at Manhattan College, in 1869. He was greatly esteemed by Agassiz. He was member of the Institute of France, officer of the Academy, and affiliated to many other learned societies. His chief work is the *Histoire Naturelle du Jura*, in 4 volumes.

[3] Meunier, loc. cit., p. 24.

That is the best method by which these conditions obtain. We defy M. Compayré to state a better one. But M. Compayré, like a true philosopher, goes back of the order and silence, and in doing so makes a wonderful discovery. "Is there not," he asks, "in these odd regulations, something besides the desire for order and good conduct—the revelation of a complete system of pedagogy which is afraid of life and liberty, and which, under pretext of making the school quiet, deadens the school, and in the end reduces teachers and pupils to mere machines?"[1] Unfortunately for M. Compayré, that which he discovers is of his own hiding. Great is the power of a preconceived notion. To him who holds it, if to none others, it explains all things satisfactorily. That religious life is timid; that it dreads the light; that it is afraid of life and liberty; that it is palling: here is M. Compayré's preconceived notion, which he has projected from his brain into the order and silence and discipline of the Brothers' class-room. But religious life has none of these fears; religious men have made great sacrifices in their search after the light: they have died for truth and for liberty. And is activity deadening?—Is it deadening to be about one's duty, doing one's task and nothing but one's task? Where does the machine-work enter into a silent and orderly class-room? Suppose for an instant, that, instead of the order and silence now maintained in the Brothers' schools, there were disorder in every class, no regular plan of studies, no text-books; that the Brother spoke loud and indistinctly, and did not wait for an answer; that he boxed the boys' ears right and left; that he ran about the class like a madman, with no necktie, without a coat, and his long shirt-sleeves hanging down over his loosely waving arms and hands. Suppose this picture given of La Salle or any of his disciples, would M. Compayré find in it aught to admire? Would he have words of commendation for the Brothers? Well; the picture we have drawn is no carica-

[1] History of Pedagogy, p. 266.

ture; it is the faithful description of a loving disciple. It is the portrait that Ramsauer has left of his master Pestalozzi.[1] And yet M. Compayré finds in Pestalozzi the alpha and omega of educational perfection.

It is true that in the hands of an unscrupulous teacher, who would take the least possible trouble with his class; who would not interest himself in the wants of each pupil; who would therefore not give to his lessons the thorough and persistent preparation that they demand, the simultaneous method might become a piece of mere machine-work. But what evidence or authority has M. Compayré to infer that the teaching of religious men and women is of this unscrupulous character? As men and women, they know, as well as their censor, that it is of duty and obligation for them to prepare the lessons they give, well and thoroughly, even though it be the tenth or the twentieth time that they impart the same lessons. As religious men and religious women, this duty is doubly binding. No teacher worthy of his sacred calling—and there is not in this world among human callings a more sacred one than that of moulding souls to higher and better things—will give his pupils to drink from the stagnant pool when he can control the running waters of knowledge.

Professor Payne, not content with the amount of misrepresentation made in the original work, adds his share. He says: "The scarcity of teachers and the abundance of pupils led to the expedient of mutual and simultaneous instruction. Whilst this method is absolutely bad, it was relatively good."[2] This is a rather meagre account and a totally false estimate of one of the greatest discoveries of modern times; for as such do we look upon the simultaneous method. It is this method that has made popular primary education a possible thing. It has enabled us to reduce instruction to a science. It has drawn order out of chaos. It is the only method used the world over at the present day. It is the only method

[1] See Oscar Browning, *Educational Theories*, pp. 156, 157.

[2] History of Pedagogy, p. 277.

Professor Payne himself makes use of in his daily lessons. Even M. Compayré has here been forced to admit its importance. Speaking of its introduction by Blessed De La Salle, he says: "It was also an important innovation to renounce individual instruction—which was given by the teacher in a low voice, in the midst of a turbulent class, to pupils called up one after another—and to substitute therefor the only method of teaching applicable to public instruction; namely, the simultaneous method."[1] This is a candid admission. M. Compayré considers the simultaneous the only method of teaching applicable to public instruction. M. Compayré is now speaking the language of common sense and sound educational experience. But how shall we characterize the language of Professor Payne, when he calls this same method "absolutely bad"? We shall leave master and man to settle the difference.

III.

We find many other statements to quarrel with in this book of misrepresentation, but we have said enough to show the animus of the author. After all, we seem to have abandoned the subject of pedagogy entirely into the hands of our non-Catholic brethren. In Turin, in Rome, in Florence—in all the state universities throughout Italy—in all the leading universities of Germany and France—in Cambridge, England, and the Johns Hopkins, America—we find chairs of pedagogy, and the professors are active, and the work they put forth is, in some respects, admirable. How few—if any—of our Catholic universities have a chair of pedagogy?—How few are aware of the vast proportions to which education, as a science, has grown within the past two or three decades? As a science, education is based upon psychology and moral philosophy. Now, anybody knowing the modern drift of these two subjects can easily infer what distorted pedagogical theories may be constructed upon a psychology without

[1] *Histoire critique des Doctrines de l'Education en France*, t. ii., p. 333.

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the human soul and an ethics without God. And yet, what are we doing to counteract these irreligious views, applied to the young intellect where they are calculated to effect a most radical change?—Will the Buissons and the Compayrés continue to write our histories, and formulate our theories of pedagogy? Children of the Revolution, they find all excellence, all modern progress, all educational reform growing out of that terrible upheaval. Inimical to the Church, they can see nothing good come out of Nazareth. Aspects of things taken from such a vantage-ground must needs be distorted. History written in such a spirit, becomes wofully misleading. To us Catholics it is a matter of profound regret that the field of pedagogy in the United States should begin to be cumbered with such briars and thorns. It is our own fault. The past is ours, but we treat it shamefully. We neglect it; we let its sacred memory be enveloped in a growth of rank weeds, that hide or efface its noble records; we permit its deeds to be misrepresented, its honor to be stained, its glory to be tarnished; and scarcely, or if at all, in feeble accents, do we enter protest. We allow our enemies to usurp ground that by every right and title should be ours. In the whole domain of pedagogy, what Catholic works in the English language are within our reach? They are easily named. There is that admirable work of Theodosia Drane, a Dominican Nun. It is called *Christian Schools and Scholars.*[1] It is charmingly written, and is well calculated to give an exalted idea of the work of the Church in the education of Europe. But it is mainly literary rather than pedagogical.

We have the *Life of Bernard Overberg*, translated from the German of Krabbe, by the humble Passionist, the Hon. and Rev. George Spencer.[2] There is a Protestant version prepared by Schubert, who simply re-wrote Krabbe's book, omitting the Catholic portions; this has also been translated.

[1] Published, in two volumes, by Longmans, Green & Co., of London.

[2] Derby, Richardson & Son, 1844.

Overberg (1754-1826) was a devoted priest, rector of the Seminary of Munster, and head of the Normal School. He was one of the greatest educators of his day. Father Spencer's Life is an ennobling volume, calculated to fire every teacher with love and zeal for the education of youth. It is out of print.

Another work is called *The Spirit and Scope of Education.*[1] It is a translation from the German of Dr. Stapf. It is written in the spirit and according to the noble ideal that Overberg held of the teacher's mission. It is highly philosophical in its treatment of the relations of teacher and pupil; its psychological analysis is natural and simple; above all, it is imbued with a truly Catholic tone. But the book is also out of print.

Rosmini left, in a fragmentary state, the first part of a great work on education. Like everything to which the saintly philosopher of Rovereto put a hand, this work was planned on a scale of vast proportions. Had the author completed his design, we should have a monumental work, showing the evolution of intelligence from infancy to maturity, under a guiding hand, through all grades of education. In the first part of this book, dealing with the child, he anticipated Frœbel in many respects, and excelled him in others. This volume has been faithfully translated; for this we may thank a Protestant lady and a Protestant publishing house.[2] We also have an English version of the first part of Dupanloup's work on education. It is called *The Child*,[3] and though lacking the depth of Rosmini's work on the same subject, is none the less suggestive reading.

We still require a history of methods. Perhaps the one that would give most satisfaction, and would be a valuable acquisition to the library of every Catholic teacher, would be a

[1] Published in Edinburgh, by Marsh and Beattie, 1837.

[2] *Rosmini's Method in Education*, by Mrs. William Grey. Boston. D. C. Heath & Co. 1887.

[3] Published by the "Catholic Publication Society," New York.

translation of Stöckl's *Lehrbuch der Geschichte der Pedagogik.* Now, that Dr. Stöckl is becoming better known to English readers through the elegant translation that Father Finlay, of Dublin, is giving them of his "History of Philosophy," this other supplementary work should be all the more welcome. Only by means of such works can we make right the falsifyings of slanderous books like those of M. Gabriel Compayré.

BROTHER AZARIAS.

THE INDULGENCES OF THE CONFRATERNITY OF THE M. H. ROSARY.

According to a letter of the Prefect of the Propaganda, June 1889[1] the Holy Father had declared on the 31st March preceding, that the Congregation of the Propaganda still retained and exercised the right of granting among other faculties that of erecting Confraternities of the M. H. Rosary. This was to be independent of the privilege ordinarily granted by the Religious Communities, to whom the right of erecting said confraternities belonged in the first instance, as had been set forth by Decree of 16 July 1887. The letter of the Prefect of the Propaganda contained, however, the following phrase: Confraternitates S S. Rosarii erigi posse tantum, ut fideles iis adscripti lucrentur indulgentias communiter concessas omnibus in genere confraternitatibus canonice erectis.

The question which presents itself at once is: what are these Indulgences *communiter concessæ* of which the Prefect of the Propaganda speaks? For, among the Decrees and Rescripts of the S. Congregation of Indulgences is to be found the following clause: *Non existit generalis aliqua pro qualibet Confraternitate indulgentiarum concessio,* sed post erectionem canonicam recurri debet ad eas obtinendas. Referring to a

[1] *Am. Ecc. Review,* 1889, page 465.

paper on the subject in the *Nouvelle Revue Théologique, XXI.*, pag. 492, wherein the writer fails to find any answer to the question, we said: "We confess that we are unable to throw any further light upon the question of the writer and with him would be glad if some one else could add to our information."

Through the kindness of the Rev. Joseph Putzer, Professor of Moral Theology in the Redemptorist Seminary at Ilchester, we are enabled to present to our readers the following explanation of the difficulty, which appears to cover the ground satisfactorily.

The Bishops, by reason of this faculty, obtain the power of erecting the Confraternity of the M. H. Rosary. But this confraternity does not enjoy the privileges and indulgences of a similar confraternity erected by the Dominicans. It partakes merely of the character of any other confraternity which may be erected by the Bishops *jure ordinario*, with this difference, that in erecting other confraternities the Bishop must have special recourse to Rome for the purpose of obtaining indulgences for the same (quia non existit generalis aliqua pro qualibet confraternitate indulgentiarum concessio, sed post erectionem canonicam recurri debet ad eas obtinendas), whilst in *this case of the M. H. Rosary he can at once and without particular application to Rome avail himself* of the Indulgences which are usually granted to confraternities erected by reason of this faculty obtained from the Propaganda.

That there are such definite Indulgences usually granted to Bishops by the Holy See in favor of said confraternities is plain from the Rescripta authentica, n 74 and n. 113, where special mention is made of such. In the last case a request for an unusual extension of privileges is refused or limited by the answer: Pro gratia indulgentiarum *aliis confraternitatibus concedi solitarum.*

Which are the Indulgences ordinarily granted to said confraternities, and which our Bishops could grant in each case

without special recourse to Rome? P. Schneider, whose editions of Maurel, "On Indulgences," have been approved by the S. Congregation of Indulgences, referring to Theodorus de Spiritu Sancto, Tract. de Indulg., Rom., 1743 P. II., Cap. II., art. II., § IV., page 161, says: The Confraternities which ask Indulgences from the Holy See usually obtain the following:

1. *Three Plenary Indulgences*, which the members may gain on the day of their entering the confraternity, on the principal feast of the same, and at the hour of death. 2. *Four Indulgences of seven years and seven quarantines* on four other feasts of the year to be determined or approved by the Bishop of the Diocese. 3. *An Indulgence of sixty days* for every work of piety. Behringer (in his later edition of the same work, page 556) adds that usually the privilegium altaris was also conceded in these cases.

In the Rescripta authentica, n. 358, mention is made of the fact that the above Indulgence had been granted by request of the Bishop to a sodality (sodalitas catechismi perseverantiæ in Diœcesi Cenomanensi). Later on, n. 394, there is a petition "ut pro Confraternitate animarum fidelium defunctorum concedantur indulgentiæ *quæ ejusmodi confraternitatibus concedi solent*." The same Indulgences were granted in this case as in the above, together with the privileged altar, probably because of its special reference to the souls in Purgatory.

From all this it is plain, that in regard to the Indulgences granted by the Holy See to the ordinary confraternities there is, as in other things, a fixed and certain norm, of which those enjoying the faculty of erecting Confraternities of the M. H. Rosary may avail themselves without having special recourse to Rome. The only point which may possibly need an extended definition is, whether among the Indulgences which our Bishops are entitled to grant vi facultatis 9, formulæ C, in the erection of the Confraternity of the M. H. Rosary, there is included that of the Altare privilegiatum. We need not enter here upon the question of whether it be not preferable to obtain the "facultas erigendi confraternitatem SS.

Rosarii" from the Superior General of the Dominicans, since the latter has so much greater and numerous privileges with it. Particular circumstances must guide those who seek these spiritual advantages from one source or the other. It is worthy of notice that as early as 1863 the General of the Dominicans complained at Rome that the Bishops, without obtaining the consent of the superiors of his Order, were erecting confraternities of the M. H. Rosary. Pius IX called attention to this fact in a general Decree of the 11 April 1864.[1] At the same time, however, he declared that all previously erected confraternities, about the canonical erection of which there existed any doubt, were to be considered as validly erected. "Sanctitas sua tali modo (i. e., inconsulto Magistro generali Ordinis Prædicatorum) confraternitates hactenus erectas, dummodo nihil aliud obstet, motu proprio et de plenitudine potestatis sanavit et validas esse declaravit." In 1887 several representatives of other religious orders which claim the privilege of erecting confraternities joined with the General of the Dominicans to have their rights secured to them exclusively. The S. Congregation of Propaganda declared that, whilst the Religious had the right together with certain exclusive privileges, the Holy See nevertheless had granted, and intended to continue doing so, similar rights of erecting confraternities, to Bishops in missionary countries. These confraternities would be independent of those of religious communities, and enjoy certain Indulgences, the nature of which has been explained in this paper, but which are not identical with those granted to confraternities erected under the authority of the Dominicans.—Cf. *Americ. Eccl. Review* for 1889, pp. 461 and 465, where the "Instructio S. Congreg. de Prop. Fide, June, 1889," is given *in extenso.*

[1] Decr. auth. 405.

TWO MEDIÆVAL HYMNS.

(*First Article.*)

THIS age of ours, which has developed so much activity in all lines of investigation and exposition, has not been found wanting in the department of Hymnology. The indefatigable presses of all lands and all sects have been flooding the world with collections: Songs of Praise, of Hope, of Love; "Lyræ," Catholica, Anglicana, Brittanica, Americana, Germanica, Domestica, without end. The "Cantate" psalms, and those words of St. Paul to the Ephesians, —"Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord," have surely produced much fruit. Nor have Catholics anything to complain of in this matter. Father Faber, of whom, on his acceptance of a curacy in the Anglican Church, Wordsworth could say, "England loses a poet," has given us no less than one hundred and fifty hymns. Besides these might be mentioned the *Hymns of the Heart*, by Matthew Bridges; *The Catholic Choralist*, by Rev. W. Young;[1] the musical and poetical *English and Latin Hymns* of his namesake, Rev. J. B. Young, S. J.;[2] the very excellent *Lyra Catholica* of Rev. Edward Caswall, 1848;[3] and, of course, the translations of Breviary hymns made by Dr. Newman and others. I have mentioned some of the hymnal treasures of English-speaking Catholics. In France, as we might expect, there is really an "*embarras de richesse*" in the *Dictionnaire de Noëls et de Cantiques* of Fr. Pérennès, in *Migne*, containing words and music of some thirteen hundred sacred songs. But under all, and in the midst of all, and over all this vast hum of hymnal industry, it does not require a very trained ear to distinguish clearly the great SONGS OF THE AGES—

[1] Dublin, 1844. [2] Pustet, 1884.

[3] Of which Dunigan, N. Y., gave us an American edition, 1851.

solemn, sublime, full of heart-melodies alike joyful and sorrowful, but always tender and confiding. And I have thus drawn attention to the multitude of hymn-writers and hymn-books in our day, only to illustrate the more forcibly a sentiment, *penchant*, and a very decided preference for the old hymns of the Church, which must be deemed remarkable in many ways. The first striking feature is the number of different collections of Church hymns; the patient research, the tender and loving sympathy, and the poetical talent, sometimes of a very high order, expended on the translation or elucidation of the hymns. Not, indeed, that such a majestic study should have been found lacking, in previous ages, in attractive elements for many writers and students, as the names of Walafridus, Strabus, Radulphus, dean of Tongres, Clichtoveus, George Cassander, Thomasius, Arevalus [1] will indicate. But our century—especially the latter part of it—has witnessed the most prodigious activity in this line. Germany is foremost of the nations. It is enough to note Daniel's *Thesaurus Hymnologicus*,[2] containing Latin, Greek, and Syriac Hymns; Mone's *Lateinische Hymnen des Mittelalters*,[3] containing a very complete collection of Latin Hymns; Mohnike's *Hymnologische Forschungen*; Schlosser's *Die Kirche in ihren Liedern*,[4] containing translations with valuable notes of explanation and reference; J. Kehrein's *Kirchen und Religiöse Lieder*,[5] Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen.*[6] And these are supplemented by the volumes of translations of others.

In English we have Dean Trench's *Sacred Latin Poetry*;[7] Neale's *Hymns of the Eastern Church*, and *Mediæval Hymns*

[1] Hymnodia Hyspanica, Romæ, 1786.
[2] Lipsiæ, 1841-1856, 5 vols.
[3] Freiburg, 1853-1855, 3 vols.
[4] Freiburg, im Breisgau, 1863.
[5] Paderborn, 1853.
[6] Paderborn, 1881.
[7] London, Macmillan & Co., 1874.

and Sequences; Chandler's *The Hymns of the Primitive Church;* Caswall's *Lyra Catholica*, containing a vigorous translation of all of the Breviary Hymns; Mrs. Charles' *Christian Life in Song;* Dr. Schaff's *Christ in Song*;[1] Prof. March's *Latin Hymns*;[2] the *Seven Great Hymns of the Mediæval Church;*[3] Dr. Coles' *Dies Iræ*, *Stabat Mater* etc.;[4] also Dr. Newman's translations of many of the Breviary Hymns, and the occasional translations, some of them of a high order of poetical merit, to be found in various Catholic periodicals.

But a more remarkable feature of the movement is the identification therewith of so many minds that are not enlightened with any conviction of the doctrinal truth contained in the hymns; so many hearts that are warmed with no quickened affection for that Church whose voice alone, in her sacred canticles, seems able to satisfy them; so many pens that not unfrequently evince, or indeed avow, something of antipathy for the Spouse of Christ. Thus Archbishop Trench has been guided in his selection of Latin Hymns by such principles as these: that "all hymns which in any way imply the Roman doctrine of transubstantiation," should be excluded; as also those "which involve any creature-worship," or ask "the suffrages of the saints," or contain "addresses to the cross calculated to encourage superstition," etc. So, too, the editor of the *Seven Great Hymns* was impelled, even in these latter days, to apply the epithet "Romish" to such an inoffensive creature as the ecclesiastical calendar. Dr. Coles indulges a similar spirit of nick-naming. Others, again, whether editing or translating, could scarcely have shown a more Catholic appreciation of the mystical and poetical beauty of the hymns, amongst whom it gives us pleasure to note the names, so famous in other lines of intellectual activity, of Dr. J. M. Neale and Professor F. A. March, LL. D.

[1] Randulph, N. Y., 1869.
[2] Harper & Bros, N. Y., 1875.
[3] Randulph, N. Y. [4] Appleton, N. Y., 1868.

Nor does this quickening zeal for the study and elucidation of Church hymns seem to have been born merely of the insatiable spirit of antiquarianism, growing enthusiastic over the Past merely because it is not the Present, delving into treasures of other days to win no intrinsic worth or beauty from them, but merely their silent testimony to the spirit of their age. Surely, the patient toil, the tender sympathy, the profound learning of collectors and expounders and translators have aimed at higher things than the smack of an unusual culture, or the glamour of a peculiar individuality of *penchant*. Professor March, for one, speaks in the language of a devotion and a conviction that shall scarcely be explained by any of these hypotheses. "Those books of literature," he says, "are the highest educational powers which contain the most truthful delineation and expression of the noblest character. *Christian* is better than *Augustan*. For inspiring and elevating thought, and for vigor, harmony, and simplicity of language, the hymns are better than any Augustan Odes. They are the true Latin folk poems; they have been called 'the Bible of the people.'" [1] He testifies, again, to the universality of this love for Latin hymns: "Almost all our elder scholars have favorite Latin hymns, just as they have favorite poems in German or Old English, etc."

Again, if we may here apply the principles regulating supply and demand, we must judge the movement to be a very general one, as the volumes are many, and are gotten up in the highest styles of the printer's and binder's art.

Some may think it remarkable that this movement towards appreciation of the hymns of the Church should proceed mainly from those who are not of her own household; and we must confess with some regret that but little is done amongst ourselves in this most fruitful field of literature. We do not need endowments [2] to further the study, but only a higher apprecia-

[1] Pref. to *Latin Hymns*.

[2] "The study of Latin and Greek as vehicles of Christian thought should be the

tion of the classical literature of that "victory which overcometh the world—our Faith." The study of the hymns of the Catholic Church should certainly be a pleasure to those who know how to appreciate the high consolations, the sublime themes, the sweet tenderness, the awful majesty of that divine faith whose vivid expression these hymns so eminently are. Their intrinsic worth and beauty have won the admiration and love of Protestants as well as Catholics. But for the latter they possess attractions other than these. They have about their sacred cadences the glamour of ages that fade away almost into Apostolic times. They come down to us laden with the traditions of this venerable antiquity. They were inspirations of comfort to not a few of that vast throng who in all ages and in all climes have washed their robes in the blood of the Lamb. They were and are great creeds of action as well as of conviction, in the lives of bishops and priests and confessors and virgins. And again, some of them have nearer memories and associations for every Catholic heart, sad alike and tender. So the *Dies Iræ*, while it conjures up a picture and a speculation of that dark future, pregnant with our own personal destiny, can bring before our mental vision many a scene of the dim Past, enfolding the accomplished destinies of souls once near and dear to us. So, too, the *Pange Lingua*, while it waters the soul with the present dew of heavenly consolations, can pour into the waiting heart a thousand memories of the innocent Past. Possessing, then, attractions for us which can be adequately explained only by the reason of that faith which is in us, it is indeed a matter of surprise that, in our tongue at least, these hymns should have received their just measure of appreciative editing almost exclusively at the hands of Protestants.

most fruitful study known to philology, and have its place of honor in the University Course.

The present Series owes its origin to an endowment by Mr. Benjamin Douglas for the study of these authors in Lafayette College.—Notice prefixed to *Latin Hymns for use in Schools and Colleges*.—F. A. March, LL. D., N.Y. : Harper & Bros.

While the hymns mean all this for the faithful at large, to the Catholic priest they mean much more. As a portion of the Divine Office, they are a daily out-pouring of his soul in song—a song which, unlike other heart-melodies, does not merely reflect the subjective emotions of the singer, or the gleams of sunshine, or the tracks of shadow that checker his pathway; but rather the holy longings and ecstasies, or the patient hopes and sorrows, it may be, of the Spouse of Christ. He can feel and claim, in a sense or in a measure which others cannot, his sacred kinship with the "mighty men of old," out of whose hearts poured forth the tides of living song. By the very nature of his priestly dignity, he can recognize a thousand subtle allusions, a thousand intangible hintings, a thousand kaleidoscopic plays of imagination, which possess for him a very real significance. We propose therefore to offer an occasional chapter on this interesting and useful subject to the readers of the *Ecclesiastical Review*.

As the title of this article indicates, we have grouped under one head two mediæval hymns,—the *Dies Iræ*, and the *Pange Lingua* of St. Thomas. This juxtaposition of hymns differing so widely in authorship, in sentiment, in diction, in structure, may find apology in the fact that they are so eminently suggestive of the two great principles of the spiritual life, *fear* and *love*: that fear which, excluding not the tenderness of filial confidence, but rather supposing it, or aiming at it, is the "beginning of wisdom;" and that burning charity which only in its highest perfection "casteth out fear." And so, in the midst of the awful terrors of the *Dies Iræ*, and while the "tuba mirum spargens sonum" is still affrighting the ear, we have yet leisure to hear and utter the confiding prayer:

Recordare, Jesu pie,
Quod sum causa tuæ viæ.

So, too, while in the *Pange Lingua* we sing the miracle of God's unspeakable love for us, and while, as flame kindles flame, our hearts burn within us at His near presence, we may never forget the duty of reverent fear, nor the lesson that we

should still venerate Him—*cernui*. Another reason might be found for such juxtaposition in the fact that these two hymns enter the most frequently into the striking offices of the priestly life—*the Missa de Requie*, and the *Benediction* and Votive Office M. B. S., and the *Quarant 'Ore*. And still another reason might be found in the judgment which so capable a critic as Dr. Neale has passed upon them—that amongst the hymns of the Western Church the *Pange Lingua* "contests the second place .... with the *Vexilla Regis*, the *Stabat Mater*, the *Jesu dulcis Memoria*, the *Ad Regias Agni Dapes*, the *Ad Supernam*, and one or two others, leaving the *Dies Iræ* in its unapproachable glory."[1]

PANGE LINGUA.

Caro mea vere est cibus, et sanguis meus vere est potus.—St. John vi. 56.

We shall not attempt to sketch even the merest outlines of the life and labors of the "Angelic" author. These are familiar to all; while the details fill the interesting and able volumes of Bishop Vaughan. We might note *en passant* that Prof. March calls him "the most eminent of the Dominicans, and the ablest of the schoolmen,"[2] and Dr. Schaff, "the greatest divine of the Middle Ages."[3]

The translations of the hymn have not been many nor very felicitous. Mr. Edward Caswall's is probably the closest, but it lacks what in our opinion is not the least element in its beauty and popularity—the constantly recurring *assonance* or rhyme. Other translations, preserving the metre and rhyme, have found it necessary either to sacrifice some theologic thought (the while they eke out the stanza with something original), or to preserve it at the cost of the poetic beauty and flow of measure. Others, again, have chosen an entirely different metrical structure, without notable gain either in beauty

[1] Mediæval Hymns and Sequences, 3d Ed., p. 179.
[2] Latin Hymns, p. 298.
[3] Christ in Song, p. 584.

or fidelity. Witness the version found in some old editions of prayer-books (I quote from memory):

> Sing my tongue, adore and praise
> The depth of God's mysterious ways:
> How Christ, the world's great King, bestowed
> His Flesh concealed in human food,
> And gave mankind the blood that paid
> The ransom for the souls He made.

Passing over the "allowable" rhymes, *bestowed* and *food*, we should naturally expect more accuracy as a result of the change of metre—iambic being much more easy than the original trochaic—and of the abandonment of the double rhyming, than we find (if my memory serves me aright) in the line "flesh concealed in human food," which has something of a smack of *impanation* in its sound at least.

The difficulty experienced in rendering into a flowing English version the idiomatic condensation of the Latin is much increased by the masterly crystallization of profound theologic thought in the *Pange Lingua*.[1]

"It has been a bow of Ulysses to translators," says Dr. Neale, in *Mediæval Hymns*, where he gives a version "which claims no other merit than an attempt to unite the best portions of the four best translations with which I am acquainted, Mr. Wackerbarth's, Dr. Pusey's, the Leeds book, and Mr. Caswall's (which last, however, omits the double rhymes" (p. 189, 3d. Ed.). This version has, with slight emendation, been selected by the Marquis of Bute for *The Roman Breviary*.[2] The version given in the *Manual of Prayers* ordered by the Third Plenary Council of Baltimore seems to be a similar compilation of previous translations. The extracts we shall

[1] A French critic has summed up some of the elements of this difficulty: "Rien de plus difficile en effet que de bien traduire les poésies liturgiques, et surtout les hymnes du moyen âge. Le latin de cette époque, tout corrompu qu'il était en effet, et tout barbare qu'il peut paraître, avait une force particulière pour exprimer les choses théologiques ou mystiques que nos langues modernes ne possèdent plus." A. Constant, Ed. *Littérature*, Migne, col. 630.

[2] Vol. I., p. 2 in addit.

make from Dr. Neale show a difficulty in finding a vigorous and faithful English version, even when it is a compilation of the "best portions of the four best translations, etc." We have, nevertheless, ourselves essayed a new translation—to use Dr. Neale's words, "ventured another attempt, possibly to display another failure."

I.

Sing, my tongue, the mystic story
Of the Saviour's Flesh and Blood:
How our King, the Lord of glory,
Gave Himself to be our food,
And our drink, the ransom gory
Poured out on the Holy Rood.

II.

For us born and to us given
Of a Virgin pure as snows--
Wondrously our night is riven
By the seed of light He sows:
His indwelling with us, Heaven
Yet more wondrously doth close.

III.

Christ, the last sad supper eating
Ere He break His mortal bands,
First the types and forms repeating
With the meats the Law commands,
To the Twelve, all types completing,
Gives Himself with His own hands.

IV.

Into Flesh the true bread turneth
By His word, the Word made Flesh;
Wine to Blood: while sense discerneth
Nought beyond the sense's mesh,
Faith an awful mystery learneth,
And must teach the soul afresh.

V.

To this Sacrament most lowly
Bow the head and bend the knee;
And depart, ye types that solely
Shadows were of things to be!
Faith, Faith, do Thou teach us wholly
What the senses fail to see!

VI.

Praise and jubilee exceeding
To the Father and the Son!
Let hosannahs upward speeding
Through the endless ages run!
And to Him from both Proceeding,
Equal be the honor done!

I.—SE MORIENS IN PRETIUM.—AD LAUDES.

Pange lingua gloriosi prælium (*laurcam*) *certaminis*, sings Venantius Fortunatus. Not the metre only has St. Thomas followed, but, apparently, the inspiration as well of the first strophe.

Et super crucis tropæo dic triumphum nobilem,
Qualiter redemptor orbis immolatus vicerit—Fortunatus.

Quem (sc. sanguinem) in mundi pretium.... Rex effudit gentium. The metre and inspiration found another home in the hymn of the fifteenth century:

Pange lingua gloriosæ
Lanceæ præconium,
Quæ reclusit pretiosæ
Cataractæ fluvium,
Passo Christo dolorosæ
Pro salute gentium. [1]

Indeed, the metre seems to have been a favorite one of the ages: "L'une (c'est le *Pange Lingua*) est écrite en grands vers trochaïques, tels qu'on en trouve dans Catulle, dans

[1] Daniel, Thes. Hymn, T. iv., p. 265 seq.

Sénèque, chez les Latins; et chez les Grecs, dans Sophocle [1] et dans Euripide. [2] C'est ce vers, qui, dépouillé de la quantité et accentué, fait aujourd'hui ce grand vers, ou vers héroïque des Grecs modernes, formé sur le vers *politique* du moyen âge," etc., says M. de Marcellus, quoted in *Littérature*.

The Marquis of Bute has substituted *noble* for *generous* in *Neale:* In a generous (*generosi*) womb once dwelling. The "Council" prayer-book has: "In a Virgin's womb once dwelling," and omits the double reference to Our Lady, which is, after all, somewhat tautological. We have reversed the order; and, omitting the allusion to her in the first strophe, have preserved it in the second; thus, perhaps, allowing the simple theme to stand out more clearly in the first.

II.—SE NASCENS DEDIT SOCIUM.—AD LAUDES.

Neale has:

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending,
Scattered He the Gospel seed:

The poverty of rhyme in *seed* and *proceed* has scarce apology in any compensatory felicity of expression.—e. g., to *proceed* of a Virgin.

Nobis natus, nobis datus: in Lauds he sings, *Se nascens dedit socium;* just as in the first stanza, *Quem in mundi pretium*, and in Lauds, *Se moriens in pretium.*

III.—SE TRADIDIT DISCIPULIS.—AD LAUDES.

Se dat suis manibus. In Matins, *Corpus Dominicum datum discipulis . . . . . ejus fatemur manibus.* Again, *cibum turbæ duodenæ*; in *Lauda Sion: Turbæ fratrum duodenæ.* Ad Laudes; *se tradidit discipulis.* Indeed, the striking similarities are endless—the same burden of thought being reflected with equal clearness and fidelity by whatever mirror of metre St. Thomas might choose.

[1] Sophocl., Œdip. Col., v. 880 et seq.

[2] Euripid., Iphigen. in Aulid., v. 317 et seq.

IV.—CONVESCENS IN EDULIUM.—AD LAUDES.

Dr. Neale has given us a very good critique on the translations of the fourth stanza, which he calls "the great *crux* of the translator." Thinking that his analysis of the original, which develops its beauty and its theology with enough of subtlety and acuteness to interest even the scholastic mind, might be welcome to the reader, we give, in a footnote, the entire passage. [1]

[1] The great *crux* of the translator is the fourth verse. I give all the translations. 1. "GOD the WORD by one word maketh Very Bread His Flesh to be, And whoso that cup partaketh, Tastes the Fount of Calvary: While the carnal mind forsaketh, Faith receives the mystery." Here the *incarnation* of the Word, so necessary to the antithesis, is omitted: and so exact a writer as St. Thomas would never have used the expression *by ONE word*. 2. "At the Incarnate Word's high bidding, Very Bread to Flesh doth turn: Wine becometh Christ's Blood-shedding: And, if sense cannot discern, Guileless spirits, never dreading, May from Faith sufficient learn." Here the antithesis is utterly lost, by the substitution of *Incarnate* for *made flesh* and *bidding* for *word*, to say nothing of *Blood-shedding* for *Blood*. 3. "Word made Flesh! The Bread of nature, Thou by word to Flesh dost turn: Wine, to Blood of our Creator: If no sense the work discern, Yet the true heart proves no traitor: Faith unaided all shall learn." Here the antithesis is preserved, though at the expense of the vocative case. And surely S. Thomas, in an exact, dogmatical poem, would not have spoken of the blood of our *Creator*. Mr. Caswall, following up the hint given by the last version, and substituting the apposite pronoun for the vocative, has given, as from his freedom of rhyme might be expected, the best version: "Word made Flesh, the Bread of Nature By a Word, to Flesh He turns: Wine into His Blood He changes: What though sense no change discerns, Only be the heart in earnest, Faith her lesson quickly learns." In both these last translations, however, the *panem verum* of S. Thomas is not given; and Mr. Caswall brings in the more than unnecessary article—By *a* word.

Since the first edition of my book, *Hymns Ancient and Modern* have produced a translation put together from former ones, but nearer my own version than to any other. Their fourth verse is their weakest:—

> Word made Flesh, True Bread He maketh
> By His word His Flesh to be:
> Wine His blood; which *whoso taketh*
> *Must from carnal thoughts be free*:
> Faith alone, though sight forsaketh,
> Shows true hearts the Mystery.

It is needless to observe that the Italicized line and a half is not in the original. *Forsaketh*, too, is scarcely English.—Mediæval Hymns, 3d Edition, p. 180 seq.

In contrast to the fulness of Dr. Neale on the subject, we give the Italian version of Giuseppe Belli,[1] which condenses into a stanza of four lines the main thoughts of the original and omits the antitheses pointed out in the footnote.

Pane e vin per Lui diventano
Vera carne e vero sangue:
Se al prodigio il senso langue,
Basta in noi la sola fe.[2]

In "Parafrasi Poetiche"[3] V. Capponi gives *sagro pane* for *verum panem*, *Iddio benigno* for *Verbum Caro*, and *con accenti efficaci* for *verbo*. The antitheses are better preserved by Joh. Schlosser,[4] but at the cost of rhyming *Worte* with *Worte*.

Wort und Fleisch,[5] schafft mit dem Worte
Wahres Brod in Fleisch er um:
Wein wird Blut kraft seiner Worte:

Another German translator[6] rhymes successfully, but omits the *verum*. Before passing to the fifth stanza, we might note, that just as the exclusion of the *Pange Lingua* from the *Sacred Latin Poetry* of Dean Trench is a guarantee of its orthodoxy, the retention of it by Dr. Schaff is a guarantee of its beauty. Dr. Schaff admits two translations of it into his "Christ in Song" (p. 584 seq.), with the apology for the fourth verse: "Although it strongly savors (*sic*) of transubstantiation (*ver.* 4), it could not be omitted in this collection." He has "taken some liberty" with the fourth verse, "and inserted 'by faith,' which is not in the original." In the second version, or "transfusion rather," by Rev. Dr. Ray Palmer, "the doctrinal difficulty is happily overcome"—a testimony, surely, to the beauty of a hymn whose intensely Catholic spirit

[1] Inni Ecclesiastici, Roma, p. 205.

[2] Bread and wine by Him become true flesh and true blood: if at the miracle the sense languish, faith alone suffices.

[3] Parafrasi Poetiche degl' Inni del Breviario, Firenze, 1818.

[4] Die Kirche in ihren Liedern, Freiburg im Breisgau, 1863, Vol. I., p. 192.

[5] Word and Flesh—He makes with the word true bread into Flesh; Wine becomes blood by force of his words, etc.

[6] Die Kirchlichen Hymnen des Breviers, Muenster, 1855, p 104.

and doctrine have not made it lose its attractiveness for Protestants.

V.—O SALUTARIS HOSTIA.—AD LAUDES.

Of this stanza Dr. Neale says: "The two concluding lines, *Præstet fides supplementum Sensuum defectui*, are avoided by all. The versions are: 'Faith the senses dark refining Mysteries to comprehend:' 'Faith, thine earnest adoration, Passing eye and touch, present.' Mr. Caswall's translation, unshackled by rhyme, is nearest: 'Faith for all defects supplying, where the feeble senses fail.'" His own version is: "Faith, our outward sense amending, maketh good defects before." —*Documentum:* "*documenta* exampla docendi causa dicuntur" (Varro, *De Lingua Latina*): "*showing*, shadow, the Passover" (Prof. March, *Latin Hymns*).

VI.—UNI TRINOQUE DOMINO SIT SEMPITERNA GLORIA.—AD LAUDES.

Dr. Neale's version, which is, with slight occasional inversion, that of the *Manual of Prayers*, is

> Honor loud, and praise addressing
> To the Father and the Son,
> Might ascribe we, virtue, blessing,
> And eternal benison:
> Holy Ghost, from Both progressing,
> Equal laud to Thee be done! Amen.

With the exception of the "rhymes" *Son* and *benison*, it is a good translation of the original—a stanza not the easiest of the six.

In the next number of the REVIEW we shall complete this chapter with some account of the *Dies Iræ*.

HUGH T. HENRY.

CASUS MORALIS.

DE DISPENSATIONUM VALIDITATE.

IN collatione quadam ecclesiastica nuper habita, propositus fuit sequens casus, quem cum unus ex presbyteris sorte electus resolvisset et ad argumenta opposita respondisset, solutio moderatori quidem probata fuit; quibusdam tamen, ut postea intellectum est, non videtur omni ex parte satisfecisse; proinde nonnullis rogantibus obtemperare visum est, ut solutionem et rationes quibus innititur, paulo amplius expositas cum ipso casu in lucem edamus. Casus autem erat iste:—

Michael, initio quadragesimæ, unice quia aliquantulum debilis est, dispensationem petit a suo confessario pro toto tempore quadragesimali. Hæret imprimis confessarius num possit talem dispensationem concedere, tum quia ipse non est parochus proprie dictus, tum quia existimat rationem quæ adducitur a Michaele non esse valde gravem; attamen, melius sibi efformata conscientia, illam concedit. Duabis vix elapsis hebdomadis, Michael inusitatam recuperat valetudinem et robustissimus evadit, ac proinde dubitat num ulterius possit uti dispensatione jam habita. Magis autem dubitat cum recordatur dispensationem quam anno præcedenti obtinuerat ducendi in matrimonium aliquam puellam protestantem declaratam fuisse nullam a suo confessario, propterea quod, cum concessa fuisset unice ad evitandam infamiam quæ ex prægnantia timebatur, inventum est puellam certe non esse gravidam in ipsa die qua matrimonium fuit contractum.

UNDE QUÆRITUR:

1. Utrum nostri quasi-parochi dispensare possint in jejunio et abstinentia etiam independenter a concessione ipsis facta ab Ordinario?

2. Utrum et qualis ratio requiratur ad valide dispensandum?

3. Utrum et in quibus casibus cesset valor dispensationis, cessante totaliter ejus causa motiva?

4. Quid ad singulas circumstantias casus sit respondendum?

Antequam ad quæsita respondeatur, nonnulla prænotanda videntur. Dispensatio apud recentiores plerosque strictiori usurpatur sensu et definiri potest cum Kenrick, cui consonant fere Konings et alii, "relaxatio legis legitima auctoritate ad tempus facta in aliquo casu in quo lex alioquin obligaret." S. Thomas autem et veteres præsertim scriptores vocem latiori adhibent sensu, qui cum Gury definiri potest simpliciter "relaxatio legis in casu particulari." Hæc latior acceptio origini vocis et nativæ significationi magis convenit; proprie enim dispensatio idem valet ac œconomia seu œconomica distributio (operum nempe et ciborum), vel, ut ait S. Thomas, quem non tam pro definitione quam pro clara dispensandi rationum et philosophiæ, ut ita dicam, expositione adducere licet, "Dispensatio proprie importat commensurationem alicujus communis ad singula. Unde etiam gubernator familiæ dicitur dispensator, in quantum unicuique de familia cum pondere et mensura distribuit et operationes et necessaria vitæ. Sic igitur et in quacumque multitudine ex eo dicitur aliquis dispensare, quia ordinat qualiter aliquod commune præceptum sit a singulis adimplendum. Contingit autem quandoque quod aliquod præceptum quod est ad commodum multitudinis ut in pluribus, non sit conveniens huic personæ vel in hoc casu; quia vel per hoc impediretur aliquid melius, vel etiam induceretur aliquod malum; sicut ex supradictis patet. Periculosum autem esset ut hoc judicio cujuslibet committeretur, nisi forte propter evidens et subitum periculum, ut supra dictum est. Et ideo ille qui habet regere multitudinem, habet potestatem dispensandi in lege humana, quæ suæ auctoritati innititur, ut scilicet in personis vel in casibus in quibus lex deficit, licentiam tribuat ut præceptum legis non servetur. Si autem absque hac

ratione pro sola voluntate licentiam tribuat, non erit fidelis in dispensatione, aut erit imprudens; infidelis quidem, si non habet intentionem ad bonum commune; imprudens autem, si rationem dispensandi ignoret. . . . . Unde sicut in lege humana publica non potest dispensare nisi ille a quo lex auctoritatem habet, vel is cui ipse commiserit, ita in præceptis juris divini, quæ sunt a Deo, nullus potest dispensare nisi Deus, vel is cui ipse specialiter committeret." 1. 2. q. 97. 4 c. et ad 3.

Latior vero vocabuli usus patet præsertim ex quæstione præcedenti, art. 6. ubi dicit: "Si vero sit subitum periculum, non patiens tantam moram ut ad superiorem recurri possit, ipsa necessitas dispensationem habet annexam, quia necessitas non subditur legi;" et ex 2. 2. q. 88. 10. c: "Lex ponitur respiciendo ad id quod est ut in pluribus bonum. Sed quia contingit hujusmodi in aliquo casu non esse bonum, oportuit per aliquem determinari, in illo particulari casu legem non esse servandam. Et hoc proprie est dispensare in lege, etc." Secundum hunc usum, ut quisque videre potest, ad dispensationem pertinent et epieikeia et potestas declarandi adesse causas ad excusandum a lege servanda sufficientes, etsi, stricte loqendo, dispensatio ab utraque distinguitur. Ex hoc duplici loquendi modo facile evenit ut sententiæ, quæ revera ad idem recidant vel saltem haud multum discrepent, aliquando videantur inter se valde contrariæ.

Nunc tandem ut ad primum quæsitum respondeam, revera adesse videtur ratio dubitandi. Nam a theologis generatim dicitur parochis quidem ex consuetudine competere hanc potestatem, confessarios autem posse tantum declarare sufficientiam causarum excusantium, si quæ forte adsint. Quæstio igitur est utrum nostri quasi-parochi hac in re ad parochos proprie dictos an ad confessarios potius accensendi sint. Nullos invenio qui hanc quæstionem tractarint, nisi Sabettium et Rohling, qui putant rectores nostros missionarios parochis hac in re omnino esse æquiparandos; Rohling insuper addit hanc potestatem haud competere assistentibus qui dicun-

tur, a quo tamen propter rationes mox dandas valde dissentio. Nam et parochi non habent hanc potestatem vi officii sed ex sola consuetudine, et in iis tantum locis ubi viget consuetudo; at in hac regione quamcumque dispensandi potestatem consuetudo tribuit rectoribus, eamdem concedit et assistentibus et confessariis. Non tamen dici potest hanc potestatem haberi sive a rectoribus sive ab aliis independenter a concessione Ordinarii. Omnes enim suas facultates habent ex concessione Ordinarii, et ipsa consuetudo non dat jurisdictionem, sed probat tantum eam esse a superiore datam; ipse enim vel ab initio eam expresse concessit vel saltem consuetudinem sibi optime notam, cum non reclamet licet facile possit, approbare et ratam habere jure censetur. Præterea apud nos, sicut in plurimis Hispaniæ locis, solus parochus in singulis diœcesibus est ipse episcopus, cujus ceteri sacerdotes facultatibus gaudentes habendi sunt tanquam vicarii sive perpetui sive temporarii. Ad casum autem nostrum nihil refert rectores missionarios nostros jure ordinario seu vi officii in lege jejunii dispensare non posse, si ad id faciendum, quandocumque opus sit, et ipsi et ceteri sacerdotes sint ab episcopo generaliter delegati. At anne re ipsa sunt ita delegati? Sic quidem statuendum videtur. Inter amplas enim facultates quas vi indulti Apostolici ipsis communicat episcopus expresse habetur ista:— "dispensandi quando expedire videbitur, super esu carnium, ovorum et lacticiniorum, tempore jejuniorum et quadragesimæ." Qui vero potestatem concedit dispensandi in lege abstinentiæ seu qualitatis ciborum merito censetur dare id quod communiter minus reputatur, facultatem nempe dispensandi æquas ob causas in lege quantitatis seu jejunii; et quidem valde incommodum et nimis esset molestum tum iis qui æquas ob causas dispensari vellent tum episcopo ipsi, si in hujusmodi casibus recursus ad ipsum necessarius esset; et demum pro hac sententia affertur consuetudo. Haud tamen omnino constat. Auctores enim graves, uti Marc et alii delegationem requirunt *expressam*, et Marc insuper notat dispensationem *per Indultum Pontificium* dari non solere super

lege unicæ comestionis, et rationem addendo dicit: "sufficit enim in hoc excusatio a jure;" et in hac præsertim regione tam multæ dantur causæ per se excusantes, ut Kearick non dubitet dicere "paucos ad hanc legem haberi obligatos." Ad consuetudinem quod attinet difficile esset probare sacerdotes nostros dispensationes dare solere, nisi in casibus in quibus adsint causæ quæ per se, si non certe, saltem probabiliter ad excusandum sufficiant. Ceterum, si quis perpenderit quod ex una parte nec sacerdos delegatus nec episcopus ipse possit valide dispensare absque justa causa et ex altera quod confessarius possit, imo debeat, declarare aliquem esse exemptum non solum quando causæ certo excusare sufficiant, sed et in dubio an ita valeant, juxta axioma "non est imponenda obligatio, nisi de ea certo constet," minima sane illi videbitur differentia quæ inter delegatam dispensandi facultatem hac in re et potestatem declarandi aliquem esse a jure dispensatum intercedit.

Fatendum tamen est minorem aliquatenus causam sufficere ad dispensandum stricto sensu quam ad declarandum quemquam esse dispensatum a jure. S. Alphonsus de dispensationibus generatim disserens ad quæstionem, *Quid in dubio an casus indigeat dispensatione*, ita respondet:—"Sive dubium sit positivum, sive negativum, potest subditus uti sua libertate. Consultius tamen est tunc adire prælatum, qui declaret, vel dispenset; cum in tali dubio bene possit etiam prælatus inferior dispensare sine concessione legislatoris. . . . . Idem in dubio an adsit causa sufficiens ad dispensandum (dicunt Salm. etc.) . . . quia potestas dispensandi late interpretanda est, intellige, si data sit, non per modum commissionis, sed gratiæ; et tunc dispensans non obligatur ad examen super plena sufficientia causæ." (L. I. 192.) Hic addere juvat Lehmkuhl, qui de dispensatione in lege jejunii dicit: "Si igitur causa quædam adest ejusdem ordinis cum ea, quæ excuset, sed per se ad excusandum non sufficiens, Episcopus, parochus, similisve Superior *dispensare* potest: quod valet, etsi dubium maneat, num causa sufficiat ad dis-

pensandum ; sine omni causa autem valide solus S. Pontifex dispensare potest." (Vol. I. p. 779.) Omnibus denique perpensis, licet sarcerdotes nostri nullam habeant expressam delegationem et in longe majori dispensationum numero declarativam tantum exerceant potestatem, attamen cum in lege abstinentiæ expressam accipiant potestatem, et Episcopi haud velint ut Catholicis difficilius esset hisce in regionibus dispensationem hujusmodi impetrare quam in aliis in quibus parochi dispensant, quod fieret si ad obtinendam dispensationem stricto sensu necesse esset ad ipsos recurrere (imo moneant ut in hac materia sacerdotes benigniores se exhibeant, uti Kenrick, v. g., qui, plurimis causis dispensandi seu excusandi recensitis, dicit: "Ideo missionariis cavendum est, ne occasionem peccandi aliquibus ex errore præbeant, veteri disciplinæ arctius inhærendo ;" adjicit vero eos oportere fidelibus *commendare* "pœnitentiæ studium, et accuratam legis jejunii observantiam, quatenus pro sua valetudine et laboribus poterunt"), cumque præterea sacerdotes nostri sint parochi, episcopi nempe, vicarii et "actus exerceant parochiales jurisdictionem exigentes," et tales vicarii, juxta S. Alphonsum (L. iii. 1032. 3), id facere possint hac in re quod ipsi parochi, nisi hi expresse repugnent, plane censemus sacerdotes apud nos generatim ab episcopis ad dispensandum in jejunio delegatam habere potestatem.

Ad cetera quæsita brevius responderi potest. Ad 2^um^, dicendum quod in delegato sive a jure sive ab homine ad valide dispensandum semper requiritur justa ratio seu causa, vel quæ probabiliter talis judicatur ; in ipso vero legislatore, si in sua lege dispenset, aut in alio parem habente potestatem, nulla ratio requiritur ad validitatem, sed ad liceitatem justa debet adesse ratio. Causæ istæ justæ generatim sunt *necessitas*, *pietas* aut *utilitas* communis aut privata ; et diversæ quidem sunt pro diversitate materiæ.

Ad 3 ^um^, utrum et in quibus casibus cesset valor dispensationis, cessante totaliter ejus causa motiva, respondetur quod si certum sit causam motivam totaliter cessasse, cessat dis-

pensatio, quæ data fuit sub conditione expressa aut tacita, *si causa perduret;* secus, si concessa fuerit *absolute.* Absolute autem datur, quando *effectum* habet *indivisibilem,* uti dispensatio pro inhabilitate, impedimento aut voto tollendo concessa; sub conditione autem saltem tacita, *si causa perduret,* dari censetur, si *effectum* habeat *divisibilem* et successivum, seu *tractum,* ut dicitur, *successivum,* id est, effectuum seriem sibi succedentium, ut in lege jejunii quadragesimalis aut Officii divini recitationis. Ratio est quia talis dispensatio est virtute multiplex, et nisi ista conditio intelligatur, dispensator delegatus et peccaret et invalidam sæpe daret dispensationem, utpote propter causam certo insufficientem. Ita optime distinguunt Ballerinius, Lehmkuhl et alii post Suarez. Consultius tamen esset conditionem exprimere, vel aliquod opus pium injungere (quod quidem est in usu), ut eleemosynas, preces, et cetera, commutationis vice, quæ ut causa sufficiens haberi posset.

Ad casum ipsum denique ut respondeam, dico dispensationem Michaeli datam valere pro tempore quo aliquatenus debilis manserit, non vero ex tempore quo robustissimus evaserit. Ratio ex modo dictis patet. Alia videtur fuisse sententia quorumdam apud Busembaum, sed quid præcise voluerint non constat, et ceteroquin, quis, quæso, diceret dispensatum, v. g., ab Officio recitando, propter infirmitatem aliquam oculorum, nulla conditione expressa, postquam convaluerit, manere toto reliquo vitæ tempore ab obligatione Officii immunem? Nemo prudens certe judicaret dispensantem ita voluisse, aut, si voluisset, potuisse (S. Pontifice excepto) propter evidentem nempe causæ insufficientiam. Merito igitur dubitavit Michael num ulterius dispensatione uti potuerit, imo certus esse debet se istis in circumstantiis dispensatum esse minime voluisse confessarium vel intendisse.

Ad declarationem vero confessarii circa matrimonialis dispensationis nullitatem, dicendum confessarium nimis omnino properanter ita pronuntiasse; quatenus enim ex narratis in casu judicare licet, dispensatio prorsus erat valida et nullo

modo cessavit. Nihil enim dicitur in casu, aut innuitur, ex quo inferre liceat preces fuisse ullo modo fraudulentas vel mendaces; in petitione omnia sincere narrata fuisse existimare debemus. Nihil ergo fuit *obreptionis* aut *subreptionis*, non dico essentialis, sed cujuscumque. Hæ enim voces vi sua denotant vel positivum mendacium vel callidam suppressionem veri. "Dispensatio," dicit Kenrick, "nulla est si fuerit *obreptitia* vel *surreptitia*, scilicet si falsum aliquid malitiose exponatur, vel verum taceatur, quod exponi stylus Curiæ reique natura postulat," et brevius explicantur a S. Alphonso, "Subreptitia dicitur (dispensatio) quando veritas reticetur; obreptitia, quando mendacium apponitur." (Vide Kenrick, Theol. Mor. Tract. iv. n. 55, et S. Alphonsum. L. I. 185.) Hæc ideo affero, quia canonistæ quidam et alii latius accipi istas voces velle videntur. Hisce positis, de defectu solum aut cessatione causæ motivæ quæstio fieri potest. Ad cessationem vero quod spectat, cessare quidem debuit timor infamiæ ex prægnantia, quando hanc vel omnino non evenisse vel per abortum forte desiise certo compertum est. Utrum ante an post matrimonium contractum hoc constaret casus non dicit, nec quidem refert (licet, si matrimonium jam fuerit contractum et femina fuisset baptizata, de dispensatione inutiliter quæreretur). Consentiunt enim fere omnes sufficere causam extitisse tempore dispensationis datæ. Hæc enim effectum habet indivisibilem et datur absolute. (Vide S. Alphonsum. L. VI. 1132, et auctores passim.) At enim constare putat confessarius et causam unicam fuisse et non extitisse tempore quo daretur dispensatio. Pace ejus, dixerim hoc minime constare. Forte enim abortavit. Deinde timor certe infamiæ ex prægnantia quæ putabatur, revera extitit; et demum licet de prægnantia solum mentio facta fuerit in petitione, altera saltem causa, copula nempe illicita, satis innuebatur. Quoniam igitur extiterunt causæ sufficientes et dispensanti notæ, non est rationi consentaneum autumari episcopum vel alium quemvis dispensantem solum prægnantiæ factum respexisse et matrimonium ipsum, si cultus

disparitatis casus esset, nullitatis periculo exponere voluisse, cum ceteroquin de ejusmodi facto ageretur quod, ut scire debuit, tunc omnimode certum vix esse posset, utpote de quo et ipsæ feminæ et medici peritissimi nonnunquam fallantur. At nisi eum ita voluisse statuamus, pro valore dispensationis pronuntiare debemus; in dubio enim standum est pro valore actus. Ceterum constat valere dispensationem, licet plures causæ falsæ, etiam motivæ, cum causis veris et sufficientibus expositæ sint; quia, ut explicat Konings, "ubi causa aliqua motiva vera adest, sufficiens suppetit dispensationis fundamentum."

TITULAR FEASTS IN MARCH.

On account of Lent no octaves can be celebrated this month. Moreover, the Titular feasts which might fall on Palm Sunday until Low Sunday must be transferred to the first free day after the week of Easter, when they will likewise lose their right to an Octave, a full one at least, on account of their translation. Those that occur on Passion Sunday, and also those that fall on the feast of St. Joseph, unless they should be of a higher dignity, can only be celebrated on the first free day after, that is, on the 24 of March.

I. CHURCH OF ST. CASIMIR.

(*Ten churches reported in* 1888).

Mart. 3, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, Vesp. de seq. Com. Fer. tant. Fest. S. Lucii perpetuo mutatur in diem seq.

4, Fer. 3. *Alb.* S. Casimir C. Dupl. 1. cl. sine Oct. off. C. non P. et pr. loc. Lectt. 1. Noct. *Justus si morte* 9. Lect. de hom. et com. Fer. tant. in. Laud. et Miss. (*Os justi* C. Or. pr.) cum Gl. Cr. et Evgl. Fer. in fine. In 2. Vesp. com. Fer.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Fer.

5, Fer. 4. ut in Calend.

Pro Clero Romano, Rub. S. Lucii Pap. M. Dupl. (Fix. ex heri) off. ut in Calend. pro Fer. 3. mutatis mutandis. In 2. Vesp. com. Fer. Tant.

II. CHURCH OF ST. THOMAS AQUINAS.

(*Thirteen churches reported in* 1888; *there may be others which, perhaps, are simply reported as St. Thomas'.*)

Mart. 6, Vesp. de seq. Com. Fer. tant. Nihil fit neque cras de SS. Felic. et Perpet. Transfert. fest. S. Lanceæ ad 11 hujus.

Pro Clero Romano, ut supra. Transf. fest. SS. Sindonis.

7, Fer. 6. *Alb.* S. Thomæ Aquin. C. D. Dupl. 1. cl. off. C. non P. Lectt. 1. Noct. *Sapientiam.* 2. Noct. noviss. reformatæ incip. *Præclarum.* 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

10, Fer. 2. Vesp. de seq. in pr. loc. Com. præc. et Fer. ad Compl. et cras doxol. pr.

Pro Clero Romano, Vesp. de seq. Com. Præc. et Fer.

11, Fer. 3. *Rub.* SS. Lanceæ et Clavor. D. N. J. C. Dupl. maj. (fuit 7. hujus). Ut in Calend. ad 7 hujus cum com. Fer. tant. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, Rub. SS. Sindon. D. N. J. C. Dupl. maj. (fuit 7. hujus). Omnia ut in Calend. ad 7. mensis cum com. Fer. tant. In 2. Vesp. com. seq. et Fer.

III. CHURCH OF ST. JOHN OF GOD.

(*Two churches in* 1888).

Mart. 7, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, idem.

8, Sabb. *Alb.* S. Joannis de Deo C. Dupl. 1. cl. off. C. non P. Lectt. 1. Noct. *Beatus vir* 2. et 3. Noct pr. 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fine. In 2. Vesp. com. Dom. et S. Franc. Rom.

Pro Clero Romano, omnia ut supra.

IV. CHURCH OF ST. FRANCES OF ROME.

(*One Church reported in* 1888).

Mart. 8, Vesp. de seq. Com. Dom. tant.

Pro Clero Romano, idem.

9, Dom. 3. in Quadrag. 2. cl. *Alb.* S. Franciscæ Romanæ Vid. Dupl. 1. cl. off. nec V. nec M. et pr. loc. Lectt 1. Noct. *Mulierem fortem* 9. Lect. de hom. et com. Dom. in Laud. et Miss. (*Cognovi* or. pr.) cum Gl. Cr. Præf. Quadr. et Evgl. Fer. in fine. In 2. Vesp. com. Dom. et seq.

Pro Clero Romano, omnia ut supra.

V. CHURCH OF THE FORTY HOLY MARTYRS.

(*One church reported in* 1888).

Mart. 9, Vesp. de seq. Com. Dom. tant.
Pro Clero Romano, idem.

10, Fer. 2. *Rub.* Ss. Quadraginta Mart. Dupl. 1. cl. off. plur Mart. et pr. loc. Lectt. 1. Noct. *Fratres Debitores* 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fine. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

VI. CHURCH OF ST. GREGORY THE GREAT.

(*Eight churches reported in* 1888).

Mart. 11, Vesp. de seq. Com. Fer. tant.
Pro Clero Romano, idem.

12, Fer. 4. *Alb.* S. Gregorii 1. Pap. C. D. Dupl. 1 cl. Off. C. P. et pr. loc. Lectt. 1. Noct. *Sapientiam* 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. (seq. pro iis qui off. vot. utunt. et) Fer.

Pro Clero Romano, omnia ut supra.

VII. CHURCH OF THE FIVE WOUNDS.

(*One Church Reported in* 1888.)

Pro utroque Clero omnia ut in Calend. ad 14. Martii, cum elevatione festi ad Dupl. 1. cl.

VIII. CHURCH OF ST. PATRICK.

(*Four hundred and sixty Churches in* 1888; *among them the cathedrals of New York, Newark, and Rochester, and the pro-cathedrals of Erie and Harrisburg.*)

Mart 16, Vesp. de seq. Com. Dom.

17, Fer. 2. *Alb.* S. Patritii Ep. C. Dupl. 1. cl. Off. C. P. et pr. loc. Lectt. 1 Noct. *Fidelis sermo* 9. Lect. de hom. et com. Fer. in Laud. et Miss. (*Statuit* or. pr.) cum Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

IX. CHURCH OF ST. GABRIEL, ARCHANGEL.

(*Seventeen Churches in* 1888.)

Mart. 17, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, idem.

18, Fer. 3. *Alb.* S. Gabriel. Archangeli Dupl. 1. cl. Off. pr. 9. Lect. de hom. et com. Fer. in Laud. et Miss. pr. cum. Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

X. CHURCH OF ST. JOSEPH.

(*Six hundred and twenty six churches in* 1888; *among them the cathedrals of Buffalo, Columbus, Hartford, St. Joseph, Lacrosse, Manchester, and Wheeling.*)

Mart. 18, Vesp. de seq. Com. Fer. tant.

Pro Clero Romano, Idem.

19, Fer. 4. *Alb.* S. Joseph, Sponsi B. M. V. Conf. Dupl. 1. cl. Pro utroque Clero omnia ut in Calend.

XI. CHURCH OF ST. BENEDICT, ABBOT.

(*Twenty-five Churches in* 1888.)

Mart. 20, Vesp. de seq. m. t. v. Com. Fer. tant. De Pretiosiss. Sanguine fit 22 hujus.

Pro Clero Romano, ut supra. De Pretiosiss. Sanguine fit 24 hujus.

21, Fer. 6. *Alb.* S. Benedict. Abb. Dupl. 1. cl. Off.. C. non

P. et pr. loc. Lectt. 1 Noct. *Laudemus viros* 9. Lect. de hom. et com. Fer. in Laud. et Miss. (*Os justi, Alb.*) cum Gl. Cr. et Evgl. Fer. in fin. In 2. Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra.

22, Sabb. Pretiosiss. Sanguin. D. N. J. C. ut in Calend. ad 21 hujus.

Pro Clero Romano, S. Catharin. Flisc. Adurn. ut in Calend.

23, *Pro Clero Romano,* Vesp. de seq. Com. Dom.

24, *Pro Clero Romano,* Pretiosiss. Sanguin. D. N. J. C. ut in Calend ad 21. hujus.

XII. CHURCH OF THE ANNUNCIATION OF THE B. V.

(*Thirty-eight Churches in* 1888.)

Mart. 24, Vesp. de seq. Com. Fer. *Jesu tibi sit gloria.*

Pro Clero Romano, Vesp. de seq. Com. Fer. tant. *Jesu tibi, etc.*

25, Fer. 3. *Alb.* Annuntiatio B. M. V. Dupl. 1. cl. Omnia ut in Calend.

Pro Clero Romano, idem.

XIII. CHURCH OF ST. RUPERTUS.

(*Two Churches in* 1888.)

Mart. 26, Vesp. de seq. Com. Fer.

Pro Clero Romano, Idem.

27, Fer. 5. *Alb.* S. Ruperti Ep. C. Dupl. 1. cl. Off. C. P. Lectt. 1. Noct. *Fidelis sermo.* 2. Noct. *Ad sanctl.* 3. Noct. in Evgl. *Homo peregre* 9. Lect. de hom et com. Fer. in Laud. (or. *Da, quæsumus*) et Miss. *Statuit,* cum. Gl. Cr. et Evgl. Fer. in fin. In 2 Vesp. com. seq. et Fer.

Pro Clero Romano, omnia ut supra. Com. Fer. tant.

The feast of the Seven Dolors, which occurs in Lent, March 28, may by privilege be celebrated at this date as a Titular, but its proper seat is the other celebration of the Seven Dolors on the Third Sunday of September.

H. GABRIELS.

CONFERENCE.

The Votive Offices on Thursday and Saturday.

In the February number of the *Review* (p. 136) we said: The Votive Offices of Thursday and Saturday bind the priests in the United States, because they had been obtained from the Holy See at the special request of our Bishops, previous to 1883, and were always binding by reason of being adopted into the national calendar. *Hence we are not at liberty to substitute the ferial or simple Office for that of the Bl. Sacrament or for that of the Immaculate Conception.*

The last statement admits of some exceptions, viz., on the feriæ called *majores*, i. e., Advent, Lent, Quatertenses, and Monday of Rogation-days, when according to the Decree of 1883 the Votive Offices are allowed, we are free to recite these or the ferial offices, but not during the rest of the year.

The reason of the distinction is that, when the Bishops asked the privilege of substituting the offices of the Bl. Sacrament and the Immaculate Conception on Thursdays and Saturdays respectively for the ferial offices, the concession did not include the ferials of Advent, Lent, Quatertenses and Monday of Rogation-days. But the concession made by Leo XIII in 1883 extended to the latter also, excepting only Ashwednesday, Passiontide, and the ferials of Advent occurring between the 17th and the 24th of December.

For the Diocese of Baltimore and some others, a particular privilege had been granted previous to 1840, according to which priests obliged to travel on Thursday or Saturday throughout the year in the performance of their missionary duties, might substitute the above-mentioned offices for the ferials even during Advent and Lent and Quatertenses, but this privilege, it was declared, could not be understood as applying to the whole United States in 1840. We append the Decrees referring to the matter in order to remove all doubt.

UofM

DUBIUM.

An Clerici, qui obligantur ad Horas canonicas, teneantur recitare officia votiva v. g. SS. Sacramenti, quod ex concessione S. m. clementis Papæ XI., fieri potest Feria V., non impedita etc., et Officium Conceptionis B. Mariæ Virginis Sabbato non impedito etc., si jussu Ordinarii apponantur in Kalendario his diebus non impeditis? S. C. resp.: Si constet de Indulto speciali Apostolico, *affirmative*. [1]

Inter Officia nuper concessa omnibus Fœderatæ Americæ Septentrionalibus Diœcesibus sunt Officia tum SSi. Sacramenti in Feriis V., tum Conceptionis B. M. V. in Sabbatis per annum. Porro hæc eadem officia jamdudum a S. m. Pio Papa VI. concessa fuerunt Baltimorensi et quibusdam aliis Diœcesibus cum eo privilegio, ut iis presbyteris, qui in prædictis Feriis iter aliquod suscipere deberent pro visitandis Catholicis, quorum spiritualis cura ipsis incumbit, liceret ea recitare et Missam respectivam celebrare etiam in Feriis Adventus, Quatuor Temporum, et Quadragesimæ, quæritur: an recenti concessione supra memoratum privilegium revocatum sublatumque fuerit vel adhuc perseveret, et posito quod perseveret, utrum ad omnes Fœderatæ Americæ Septentrionalis Diœcesis extendatur et pertineat?

Emus itaque et Rmus D. Card. Carolus Maria Pedicini, Ep. Portuens. rescribi mandavit: Præcedens Indultum manet in suo robore nec extendi potest sine nova concessione. [2]

Ex decreto ipsius S. Congregationis diei 23 Maji 1835 in una Namurcen. ad X., *recitatio libera alicujus officii ad libitum fit obligatoria* quum jussu Ordinarii illud affixum fuerit dici non impedito in Kalendario Diœcesano. Idipsum confirmari videtur Decreto Urbis et Orbis nuperrime die 5 Julii vertentis anni, quoad choralem recitationem etc. Hinc quæritur:

Utrum libera electio quoad privatam recitationem concessa coarctetur solummodo ad officia ad libitum in Decreto 5

[1] Decr. auth. n. 4746 ad X.

[2] Decr. auth. n. 4928 ad VII., sine Dato.—Esse videtur dies 22 Maji 1841.

Julii citato contenta, ideoque officiis antecedentibus ad libitum servandum sit Decretum diei 23 Maji 1835.

Resp. S. R. C. *Affirmative.* [1]

Die 4 Sept. 1883.

ANALECTA.

PONTIFICAL ENCYCLICAL.

The following encyclical, dated December 30th, but published at the beginning of this year, will be of special interest to loyal American Catholics. The Holy Father in the opening of his address reminds his hearers of the prosperous condition of the Catholic Church in America, where liberty and a sense of equity rule among the people. He contrasts this spirit out of which has grown the intellectual activity witnessed by the University at Washington, with the narrow policy of the Italian statesmen, who in their blind hatred of all religion endeavor to wrest from the Church even her first prerogative, that of the exercise of charity among the poor and suffering, by confiscating the funds bequeathed to her by her faithful children for the use of pious works of mercy. He shows how the war against his temporal independence really means war upon the existence of the Catholic Church. This we have shown to be actually the case in a paper on the "Roman Question," published some time ago, [2] to which we would again refer the reader in this connection for the better understanding of the actual position of the Venerable Head of the Church.

SANCTISSIMI DOMINI NOSTRI

LEONIS DIVINA PROVIDENTIA PAPÆ XIII.

ALLOCUTIO

HABITA IN CONSISTORIO SECRETO DIE XXX. DECEMBRIS AN. MDCCCLXXXIX.

Venerabiles Fratres,

Tempestivum quoddam solatium ex remotis Americæ oris,

[1] Decr. auth. n. 5893.

[2] Amu. Eccles. Rev., vol I., p. 440.

pariterque ex Helvetiis nuper accepimus. Quod enim magnopere catholici expetebant, ut propria aliquot sibi esse Gymnasia magna in eruditionem juventutis liceret, id sua ipsorum contentione novissimo tempore assecuti sunt, constitutis Washingtoni, Ottavæ, itemque Friburgi majorum disciplinarum domiciliis: in quibus hoc quidem sanctissimæ legis instar habebitur, conjungere incolumitatem fidei cum elegantia doctrinæ, neque minus ad religionem, quam ad artes optimas informare adolescentes. Qua de re probe intelligimus quantam haberi gratiam imprimis Episcoporum providentiæ et constantiæ, tum collatæ privatorum operæ oporteat. Utrisque sua tribuenda laus quod, conjunctis consiliis studiisque, memorabile beneficium pepererint, quo non Ecclesia solum, sed civitas magna cum salute sua perfruatur. Nam ejusmodi cœptorum cernimus animo, Venerabiles Fratres, fructus futuros: intereaque Nos ea cogitatio non parum recreat, in civitatibus, quæ memoratæ sunt, libere properare ad incrementa posse catholicum nomen, tutela legum et hominum æquitate defensum.

Ista quidem satis jucunda foris acerbiorem sensum earum rerum efficiunt, quæ geruntur domi. Hic enim impugnare Ecclesiam adversarii non desistunt; quin etiam profitentur hostiles animos quotidie audacius, gloriamque facinoris ultro petere non verentur. Satis eloquuntur homines non privati nuper dicta, cum in concione frequenti, eaque consulto vocata, quid rectores rerum italicarum de Ecclesia romanoque Pontificatu cogitent, quid velint aperte indicavit.—Neque absimiles in Urbe, mense Junio, auditæ voces, quibus diebus per inusitatis easque clamosas significationes non tam transfugæ honos, quam Ecclesiæ ignominia quærebatur. Ita facile apparet, eodem inclinare utrobique sententias, et hoc esse prorsus commune propositum, exercere cum avita religione inimicitias, pravarumque sectarum auspiciis et ductu totum italorum genus, si fieri posset, ab Ecclesiæ complexu divellere. Compertas illas habetis, Venerabiles Fratres plenas importunitate atque audacia sententias. Romanorum

Pontificum in Urbem Romam oppugnare jura placuit, eademque usque adeo opinione minuere, ut non plus habere momenti dicta sint, quam quod regiarum domorum rationes habere universe solent. Quod autem est Nobis ereptum, id esse novis possessoribus firmo perpetuoque jure quæsitum, quasi nasci jus ex vi injuriaque possit.—Supervacaneum profecto est hoc loco meminisse titulos omnino singulares, quorum caussa Sedes Apostolica jus sibi suum in Urbe vindicat, vindicabit. Pariter nihil est opus naturam commemorare civilis romanorum Pontificum principatus, qui, cum illuc pertineat ut apostolici ministerii libertatem dignitatemque debitam efficaci custodia tueatur, caussam habet sibi unice propriam, idemque a communi ratione principatuum non parum differt. At vero silere omnino neque possumus, neque debemus, cum in Apostolicam sedem istos velut renovatos impetus vis inimica convertat. Eo vel maxime, quod in propugnatione juris Nostri non tutelam rei alicujus mortalis Nobis proponimus ipsi tamquam finem, sed majora quædam atque altiora spectamus. Videlicet fidem christianam conservari integram, ut oportet, volumus: ejus enim vocatur in discrimen incolumitas, quando qui populo præsunt has partes assignant reipublicæ, vindicare humanæ rationi sine modo, sine lege, principatum: quod, missis ambagibus, nihil est aliud, quam respuere funditus quæcumque a Deo tradita sunt, planeque ab Ecclesia desciscere. Itaque non id agitur tantum ut religionem civitas nullam habeat potiorem, æquabilitatemque juris largiatur nullo discrimine singulis, in quo iniqua et summe perniciosa ipsa æquabilitas est; sed lacessere placet catholicum nomen publica denunciatione belli, et cum pessimis Jesu Christi inimicis consilia viresque conjungere. Vix credibile videatur, huc denique esse perventum, idque in Italorum gente, quæ christianæ veritatis lumen maturrime, Dei munere, aspexit bonitatisque divinæ maxima ac plane singularia beneficia undeviginti sæculorum spatio et sensit et religiose custodivit. Sed res est ante oculos posita. Nec sane minacius dicunt, quam faciant:

quin omni ratione conantur destinata perficere, proptereaque non desinunt institutorum et legum in Ecclesiæ perniciem torquere cursum.

Proximæ calendæ Januariæ initium novi juris pœnalis sunt, ut nostis, allaturæ. De quo cum deliberationes anno superiore in legumlatorum cœtu haberentur, Nos quidem hoc ipso loco haud prætermisimus capita illa, ut oportebat, redarguere, quæ per speciem castigandæ licentiæ illuc revera pertinent ut justam Cleri libertatem minuant, operamque præpediant. In quo detractum iri plurimum Ecclesiæ diximus, quippe quæ in societatis perfectæ formam divinitus constituta sui juris est, nec debet in muneribus officiorum suorum ulli hominum imperio subesse. Simul conquerebamur, injuriam fieri universo ordini Clericorum quod in eos, nulla caussa probabili, sacri juris auctoritate contempta, singulares leges singulari severitate constituerentur. Quæ tamen perlevi sententiarum mutatione probatæ latæque sunt. Nos itaque apostolici officii Nostri memores quas tunc expostulationes, cœpta injuria, fecimus, easdem nunc, patrata, renovamus.

Sed aliud ex alio vulnus impendere Ecclesiæ videtis: rogatum legem intelligimus de Operibus Piis, quam nuperrime festinatis suffragiis probavere: quamque ipsam fatentur esse tamquam gradum ad cetera jactum; scilicet ad omnia religionis delenda vestigia ex institutis civitatum. Congruit sane cum ejusmodi proposito ratio legis: cujus ea vis est imprimis, quæcumque pietatis caussa instituta esse constiterit, ea partim extinguere, partim in aliam formam naturamque convertere, ita plane ut in tanta mutatione eversio rerum institutarum verissime consecutura videatur.—Sed illud præ ceteris nec pietati consentaneum nec justitiæ, omnia fere, quæ instituta sint aut testamento relicta, divini cultus caussa, aut defunctis expiandis, dotandisve puellis ad collegia Monialium aspirantibus, hoc ipso haberi caduca et vacua, aliosque in usus converti oportere. In quo perspicuum est, auctorum violari voluntatem, propterea quod suam illi pecuniam utique

in eas caussas, quæ memoratæ sunt, nec ullo pacto in alias, addixere: quæ caussæ cum ad religionem, ad piorum manium solatia, ad perfectionem virtutis pertineant, tam sunt natura immutabiles ac perpetuæ, quam jura et officia, quæ hominem jungunt Deo.—At vero ne illud quidem præterire taciti possumus, in Decurias præpositorum rei subsidiariæ administrandæ plerosque omnes cooptari, ne feminis quidem exceptis, licere, Parochos non licere. Quod quidem ita placuisse memoravere ob cognitam illorum in Episcopos suos romanumque Pontificem voluntatem: ita ut dubitari non possit, qua mente, cujus rei gratia, hanc, de qua loquimur, legem invenerint.—Utique *laicam* inquiunt esse beneficentiam oportere, ut queat esse gratior: nam accipere verecundius, animumque despondere calamitosos consuevisse, ubi caritatem christianam sibi sentiant adesse. Sed miserum est in christianis reperiri, qui tam vehementer errent in ejus æstimatione virtutis, quæ princeps est et regina ceterarum. Quando quidem sincera voluntas hominum juvandorum non potest nisi ex intima benevolentia nasci: hanc vero aut unice aut maxime insidere in eorum animo necesse est, qui singulos homines pæne se alteros putent, fratrumque diligant loco: qui ceteros æque ac se ex Deo tamquam patre genitos, pariterque Jesu Christi sanguine redemptos, et ad eamdem in cælis felicitatem vocatos sciant. Quin inopes atque ærumnosos tam amanter Jesus Christus complectitur, ut collatam in eos beneficentiam plane collocatam apud se, seque ipse obligatum beneficio deputet. His sensibus comitata caritas tantum abest ut animos frangat miserorum, ut potius extollat ad tantam personæ dignitatem, quantam domo sine cælestis doctrinæ lumine ne fingere quidem cogitatione posset. Nunc vero hujusce indolis caritas frustra requiratur extra Ecclesiam Dei, quam videlicet unam Jesus Christus sapientiæ, disciplinæ, charismatum suorum reliquit heredem: quæque divini auctoris sui quam bene et obtemperare consiliis et exempla imitari consueverit, dedit omni tempore documenta maxima. Ullumne ærumnarum est genus, cui

non Ecclesia succurrere nedum pietate materna, sed excellenti prudentia vigilantiaque studuerit? Ita ejus potissimum opera atque auctoritate, aut saltem consilio, gratia, tutela, opportuna variis calamitatibus solatia ubique gentium inventa sunt, sed iis in locis plura, in quibus florentior Ecclesia, virtutumque christianarum studia majora. Insignis hac laude Italia, quæ fidem catholicam, per prospera, per adversa, intemeratam retinendo, fuit omni ætate beneficiorum hujus generis uberrime ferax. Eo magis inhumanum atque italica gente indignum, præripere Ecclesiæ voluisse beneficentiæ publicæ facultatem.—Obtenderant quidem interversos reditus maleve locatos: sed lux veritatis, unde minime voluissent, erupit. Instituta de ministratione quæstio criminationem falso confictam splendide refutavit.

Inter quæ velut ad cumulandas injurias aliud accessit commissum audax, quo, qui rerum civilium potiuntur, in ipsam rei sacræ administrationem invasere. Facile, Venerabiles Fratres, intelligitis quo spectet oratio; ad ea nimirum, quæ contra venerabilem fratrem Aloysium Episcopum titularem Troadensem, Ordinarium Aquævivæ et Altamuræ, his ipsis postremis mensibus aggressi sunt statuere. Actas res universi cognoscitis: primum Episcopo Troadensi interdictum utriusque Ecclesiæ bonis: tum ipsum gradu motum: ædibus ejectum: simulque earum Ecclesiarum delatum alteri regimen, perinde ac res agatur mere civilis, omnino in ditione arbitrioque posita politicæ potestatis. Quo facto non perruptæ solum Ecclesiæ leges sunt, sed ipsa pontificii Nostri primatus nativa jura violata. Itaque non sine magno angore animi conquerimur talem injuriam: simul, quæ hac super re per vim decreta gestave sunt, improbamus atque Apostolica auctoritate rejicimus. Ad clerum populumque earum Ecclesiarum quod attinet, utrosque in Domino monemus, quid a se postulet officium serio perpendere. Sicut æquum est, politicæ potestatis dicto audientes esse in rerum genere civilium, ita in iis quæ regimen animarum attingunt non alii possunt auctoritati, quam Nostræ legitimoque jure præposi-

torum subesse, nisi velint, quod Deus prohibeat, se ipsi ab hoc centro se jungere catholicæ unitatis.

Nunc vero, prius quam Episcopi designentur vacuis Ecclesiarum sedibus præficiendi, ad majorem Dei gloriam et Ecclesiæ utilitatem duos præstantes viros S. R. E. Cardinales creamus, quos tamen justis de caussis in pectore reservamus, arbitrio Nostro quandocumque publicandos. Cum dispensationibus, derogationibus et clausulis necessariis et opportunis. In nomine Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.

LIBRARY TABLE.

ANALECTA JURIS PONTIFICII. Roma. Liv. 250— contains an account of the devotion of our Bl. Lady of Providence in the Diocese of Fossano as presented to the S. Congregation of Rites. The second paper is an exhaustive treatise on "Le petit nombre des Elus."

The question, of what force custom is against canon law, which had been previously discussed in the "Analecta," is again taken up and answered finally according to the principles laid down by Cardinal De Luca, who is styled the first of modern canonists. These principles are interesting, as they draw a strong line between the authority derived from the people and that which is of divine right. We give the summary of De Luca's conclusions. "Consuetudo habet vim legis atque apta est legem scriptam tollere, vel quia principis potestas, qui legem tulit, derivat a populo; vel quia inter legis requisita illud est præcipuum, ut populi moribus recepta sit, ideoque ex contrario non usu vel numquam legis vim habet vel tolli potest. Hæc autem applicari non possunt sacris canonibus vel alteri legi Pontificiæ, quia Papa non metitur ejus potestatem a populo, sed immediate a Deo; ideoque non pendet a populi usu vel non usu ejus legum observantia, sed eatenus in legibus Pontificiis admittitur alligatio ex non usu, quatenus usus contrarius ipsi Papæ cognitus esset, ac toleratus, ut ita admittitur cæteris relatis per Rotam, decis. 194, part. 4 recent. Fortius vero ubi ageretur de canone vel

apostolica constitutione continente decretum irritativum, quod ita inficit quamcumque contrariam consuetudinem, imo impedit ne illa nascatur.

Ubi agitur de consuetudine contra jus in concernentibus decisoria, et rei substantiam non statur decisionibus doctorum, quibus deferri solum solet in concernentibus ordinatoria, vel in iis, quæ concernunt observantiam juris dubii. Non defertur attestationibus doctorum de consuetudinibus, et statutis, ac aliis quæ facti sunt.—*In materia consuetudinis argui non potest ab una diœcesi ad alteram*, cum dicta extensio neque detur in eadem diœcesi, quinimo neque in eodem capitulo de uno actu ad alterum. Constitutiones Apostolicæ non indigent populi acceptatione, neque adversus eas datur de non usu. *Ligant etiam ignorantes eo ipso quod promulgatæ fuerint in Urbe.* Consuetudo stricta est neque extendenda de casu ad casum, de loco ad locum, de persona ad personam.—Consuetudo quamvis mala excusat a pœna.—Requirit essentialiter ut numquam quidquam actum sit in contrarium.—

The number also contains the fifth part of M. Alibrandi's Memoir on the title of *St. Alphonsus as Doctor of the Church.* Another paper, which is promised in the next number of the *Analecta*, will conclude this masterly defense of the learned advocate against the *animadversiones* of the Promotor fidei. The treatise thus complete does not however include the author's *Summarium additionale*, to which the reader is frequently referred in the discussion upon controverted points in Moral Theology. But as the whole matter has been reproduced in the *Vindiciæ Alphonsianæ* published by the Redemptorist Fathers shortly after St. Alphonsus had been proclaimed *Doctor Ecclesiæ*, this omission will not be regarded as a defect.

The remaining documents of importance given here have already appeared in our pages.

LE CANONISTE CONTEMPORAIN. Paris. 145 livr.—

It is quite apparent that new life has been breathed into the *Canoniste*. The former venerable and learned editor still writes for it and exercises a general censorship over its contents, but he has cast the main responsibility upon the Abbé Boudinhon, whose energies seem to have grown with the honorable task of leadership imposed upon him. The two best articles in this number are, however, those of Dr. Grandclaude. *Trafic et Abus des Indulgences et des Graces Spirituelles* is thoroughly practical and throws the proper light upon those perpetual appeals for charitable

aid which bring spiritual things into contempt and are forbidden by a sense of honor and true zeal no less than by the ordinances of the Church.—*Un dernier mot touchant l'Hypnotisme*, from the same pen, shows the constant activity of the veteran philosopher, who takes account of the latest phases of his subject.—The paper on *Confrèries* is the beginning of what promises to be a series of learned articles on a difficult subject.

NUNTIUS ROMANUS. Roma. fasc. xii.

Though the Nuntius generally brings what is to be found at the same time in the *Analecta* and *Acta* Romana, the clause: "Quod de sumptibus, qui ad eam componendam opus sunt, superest, pro causa pia destinatur," give it a claim to the support of the clergy, who would have the most important decrees, briefs, and similar matter in convenient form.

ÉTUDES RELIGIEUSES. Paris, Dec. 1889.

BIBLIOGRAPHIE CATHOLIQUE. Paris, Dec. 1889.

These two excellent Reviews in the field of philosophical, historical, and literary studies will henceforth appear together. The most remarkable article in the *Études* is for several reasons that of Père Joseph de Bonniot on *Possession et Hypnotisme*. The author died whilst the article was in press. A thorough scientist, he was dreaded by the modern atheist philosophers of France because of his singular power of penetrating and exposing their fallacies. He devoted himself, especially during later years, to the study of the anatomy of the brain and the physiology of the nervous system. Besides several works published on the subject of physiology in its relations to faith, he was one of the main collaborers since 1870 in the work of the *Études*, which magazine has certainly maintained an exceptionally high plane in the field of Christian science. P. Brucker has a trenchant paper on *Les Miracles de l'Histoire Sainte devant la Critique*.

NATUR UND OFFENBARUNG. Munster, vol. xxxv., 12.

The subject of *Psychometry*, a science developed of late years from the studies principally of Fechner and Wundt, is popularly explained in the leading article of this number. Experiments have proved the possibility of measuring the duration and action of those faculties of the mind which have been commonly supposed to lie outside of the physical

domain, but which in reality belong to the psycho-physical category. Thus in the action of the memory the power of retention is measured separately from that of association of ideas, which generally accompanies and aids the process of memorizing. The matter, to be understood in its detail, demands exact application and a certain familiarity with the terminology and exact methods of that school of experimental psychologists whom Dr. Gutberlet represents better perhaps among Catholic scientists than any of his contemporaries.

L' ACADEMIA ROMANA DI S. TOMMASO D' AQUINO. Roma. Vol. IX. Fasc. II.

The first article in this scholarly organ of Catholic Philosophy and Theology is an illustration of how scientific truth may be clothed in a dress that conceals not but ennobles the fair proportions of the subject it covers. The writer gathers from numerous parts of St. Thomas the passages establishing the unmistakable teaching of the Angelic Doctor that the *supreme essential* happiness of man consists in an act of *intellect as such* (visione beatifica), and refuting the view (most ably maintained by Scotus), that the ultimate term of human perfection will be found essentially in an act of the will (amore amicitiæ). Though the question is an old one, and, having been so thoroughly sifted, leaves little room for new argument, still, its intrinsic nature makes it one of unceasing interest to serious minds, whilst it has intimate bearing on the psychology, Theology, Ethics, and Ascetic Science of the Church. Dante beautifully and accurately expresses the mind of St. Thomas on the subject.

> And all
> Are blessed, even as their *sight* descends
> Deeper into the *Truth*, wherein *rest* is
> For every mind. Thus happiness hath root
> In *seeing*, not in *loving*, which of *sight*
> Is *aftergrowth*. And of the seeing such
> The meed, as unto each, in due degree,
> Grace and good-will the measure hath assigned.
>
> Parad. Canto 28.

The second paper, by Fr. Cornoldi, develops a theme kindred to the preceding. It is a commentary on II, q. 3. a 8. of the *Summa*, and aims at establishing three points.

1. Besides the *finis naturalis*, S. Thomas admits an end surpassing

all the powers of human *nature*, and consisting in the vision of God *per essentiam.*

2. Towards this *supernatural* end man has no *natural* inclination. To tend thereto he requires divine grace, and to reach it his nature must be elevated and strengthened.

3. This end is *supernatural* in respect to every creature possible, and is *connatural* to God alone.

The third and last essay gives the second part of an elaborate statement and critique of Darwinism. It covers about 60 pp. of the preceding fasciculus, and about 70 of the present. The writer, Canon Prisco, traces the origin of Darwinism. The theory is not new, but to Darwin may be applied what Jacoby said of Helvetius: "This man has said what a multitude of his contemporaries have thought, and he has said it boldly." He is an able exponent of the opposition in modern Biology to final causes. Full credit is given to his chief merit, his marshalling of facts in favor of his views. His theory, however, gives no account of the origin of motion, of life, and of the primary essential specifications of the latter. Can. Prisco indulges in no vague, unfounded statements. His paper everywhere bristles with proof based on exhaustive study of the literature of his subject.

CÆCILIA. St. Francis, Milwaukee. Jan. 1890.

This well conducted Monthly "für Katholische Kirchenmusik" contains in its literary columns the opening article on the "Devotion of the Forty Hours," which subject is to be continued and proposes to give to the directors and members of choirs an intelligent interpretation of the rubrics and ecclesiastical ordinances regarding this beautiful devotion. The true sentiment and that which makes, so to say, the soul of the chant can only be brought out properly by those who understand what they sing, which is to say, not merely the literal meaning of the words, but their spiritual sense as well. To make the instructions practical, suitable music for the Forty Hours' Devotion is printed in separate sheets accompanying the same. There are four "Tantum ergo" ("Pange Lingua") for different voices, also two secular pieces additional: "Schneeglöckchen" and "The Harp on Tara's Hill."

NOTICE.

Want of Space obliges us to tranfer our Book-notices for this month to the next issue.